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131

Moral and Religious

INSTRUCTIONS,

intended for apprentices, and alſo for pariſh poor; with prayers from the liturgy, and others, adapted to private uſe.

To which is added,

The Right Reverend Dr. SYNGE's

KNOWLEDGE OF THE CHRISTIAN RELIGION

made eaſy to the meaneſt capacity;

And an Abſtract of the

EXCUSES FOR NEGLECTING THE SACRAMENT ANSWERED;

Collected, &c. by J. H. Eſq;

LONDON:
Printed for J. RIVINGTON in St. Paul's Church-yard.
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ADVER-

ADVERTISEMENT.

THE following ſheets were firſt intended only as a preſent for the uſe of the Stepney charity, *and the pariſh poor of the united pariſhes of* St. Andrew's Holborn *above Bars, and* St. George *the Martyr: but as I think they may be of ſome ſervice to others, that no good may be omitted which can poſſibly be done, they are communicated to the public.*

The works of Dr. Synge *cannot be made too much known, particularly theſe two tracts which I have ſelected. A great part of mankind are too* buſy, *or too* idle, *to go deeper in the ſtudy of theology than the matter contained in this book; and the* poor *may well be contented with knowing ſo much. Religious enquiries which go beyond theſe plain and important truths, diſtreſs the mind, not relieve it.—As to the additions which I have made to the Prelate's works, in the beginning, and alſo at the end of the book, I hope the firſt will amuſe and teach, and that the laſt will inſtruct and edify.*

Prayer

Prayer for the well reading this book, and thinking, and living like a Chriſtian.

HEAR me, O merciful Father, I humbly beſeech thee, and let thy grace be ever preſent with thy weak unworthy ſervant. I am not able of myſelf to do or think any thing that is good; O let thy ſpirit aſſiſt my poor endevors!—Let me fly from the temptations that ſo thick beſet me!—Fix my inconſtant mind; and guard me through all the dangerous paths of life. Thou, O Lord, art my peace; thou art my only reſt; in thee alone is pleaſure and true ſatisfaction, and all without thee is miſery and diſtreſs. O grant me this bleſſed retreat, this happy ſecurity; that I may not be deceived by falſe appearances of happineſs in this world, but find ſoft eaſe and ſweet repoſe in thy love and favor. Grant, I beſeech thee, O merciful God, that I may learn what belongs to my peace, for the ſake of thy beloved Son, who died for my ſins, and the ſins of the world, and who lives and reigns with thee, Almighty Father, for ever and ever. *Amen.*

Explanation

Explanation of the Frontiſpiece.

1. AS the king is our common father under God, ſo our *country* is our parent as protectreſs and preſerver of our liberty and laws, from which we derive a ſecurity for our property, and our lives.
2. In this view *Britannia* repreſents our country.
3. She is *crowned with laurels*, alluding to our victories in our wars.
4. She is *ſeated on a rock*, denoting permanency or ſtability.
5. The 1763 marked on the rock gives us the year in which the peace was made.

6. *She holds a bible in her right hand*, ſhewing, that happineſs, here and hereafter, is the reward of a religious life: whilſt his Majeſty's proclamation, and the laws of our country, require obedience to the word of God.

7. *She ſupports the cap of liberty*, which is the emblem of the freedom we enjoy in this happy land.

8. Her *ſhield* and *ſpear* ſhew that we muſt be ever ready for war, becauſe we do not know how long we ſhall be ſuffered to enjoy peace.

9. The *Caduceus* by her ſide is an emblem of commerce. The *rod* or handle of it expreſſes *power*. The *ſerpents*, *prudence*, and the *wings*, *diligence*. — It ſhews us, that whilſt trade depends on induſtry, we muſt maintain it by peace and concord among ourſelves.

10. The *oak*, againſt which the *ſpear* is reſted, ſignifies, that ſhips which are built of this timber are our chief ſupports for trade and defence in war.

11. The anchor is the emblem of hope, and this with the cable, alludes to *maritime* trades, and fitting out ſhips.

In the perſpective view of the country you find,

12. *The plough ſhear* for agriculture, or huſbandry.

13. The *fruit trees* for gardening.

14. The *cow* for paſturage.

15. The *ſheep with his wool* repreſents materials for manufactory.

16. The *ſhuttle*, the inſtrument of weaving.

17. The *cottage* denotes the comforts of domeſtic life.

18. The rural ſcenes in view repreſent the joys of peace and plenty.

19. The *woman and child*, crown the whole in the enjoyments of matrimony.

20. *Britannia* is ſeated in view of a *triumphal arch*, ſuppoſed to be erected on occaſion of the laſt peace.

21. The equeſtrian ſtatue at the top of the arch repreſents the *King* our gracious ſovereign on horſeback, who preſides over all theſe kingdoms and dominions in the moſt exalted ſtation.

22. On one ſide is *Victory*, holding a crown of laurels, and the palm of victory.

23. On the other ſide is *Peace*, with her olive-branch.

24. In the *facia* or front are letters, being the *initials* or firſt letters of the names of generals, admirals, and officers in great commands, who performed eminent ſervices *during the war*.

25. *Britannia*, our dear mother, being thus ſeated in all her glory, and well knowing how apt we are to forget our duty to her, if not kept in mind, is repreſented as addreſſing herſelf to us; whilſt

before her ſtand three ſeamen and a ſoldier, uncovered, as a mark of their homage and ſincere reſpect. She ſays,

"I Am arrived, by your means, to the height of my glory, in which you ſhare. It will be your own faults if you loſe it; but if you intend to walk in the true path of glory, you muſt diſcharge your reſpective duties by *induſtry* and *zeal* in your callings, the ſame in peace as you did in war. And whatever way of life you follow, to reſt contented, and *ready* to die like men and like chriſtians, in the ſervice of your God, your King, and me. You and I, the greateſt and the leaſt, have but one common intereſt. He who learns how beſt to live in his ſtation, knows beſt how to die.—Remember that your happineſs depends on *your duty:* I mean your duty to God, your King, and me; that is, to be *good* and *charitable* to each other. Thoſe who are moſt induſtrious will probably be the moſt happy. Let every one learn a trade and live by it; and be aſhamed, unleſs any grievous calamity afflicts him, to aſk relief of a pariſh, or eat the bread of his fellow-pariſhioners, who are induſtrious!

Let this *view* before you, remind you, that thoſe who have a home, a wife and children, are the

beſt

beſt ſubjects, as they generally are the *beſt men*: and that thoſe who decline wedlock, without very good reaſon for it, do ſo far thruſt a dagger into my breaſt, that they cut off the means of ſupplying the King's armies and navies hereafter; leaving me defenceleſs, and conſequently without any exiſtence, but ſuch as may depend on a ſupply of foreigners.

Comfort, plenty, and national glory, walk in my train, when *liberty* is not attended by her enemy *libertiniſm*, and when *religion* is free from enthuſiaſm and ſuperſtition. Therefore if you are wiſe, contemplate theſe things: If you *are* ſober, induſtrious, and fear God, *nothing* can hurt you: You will live like *men*, and die the death of the righteous. To do your duty in your callings faithfully, is to ſerve your King and me; in other words, it is to be true to your own intereſt.

Your religion teaches you to pray, that all the conſultations of the great council of the nation, may be for the advancement of the glory of God, the welfare of his church, and the *ſafety*, *honor*, and *welfare* of our Sovereign and his kingdoms; that all things may be ſo ordered and ſettled by the endevors of the King and his parliament, upon the beſt and ſureſt foundations, that *peace* and *happineſs*, *truth* and *juſtice*, *religion* and *piety*, may be eſtabliſhed among us for all generations. We aſk theſe

and all other things neceſſary, in no leſs a name than that of Jeſus Chriſt the great Lord and Saviour of the world.

Thus you *ſee* what you ought to *do*, as well as *underſtand:* and to ſhow reſpect and honor to my laws, as the only ſafe means by which you can ſupport the worſhip of the true God, and obedience to his *divine* laws: on this depends not only your temporal welfare for generations to come, with reſpect to me; but your bliſs or miſery in the world to come, for ever and ever! You ſee plainly the finger of God in the government of the world. And if vice is ſo often attended with ruin in this world, how much more dreadful muſt it be for the wicked at the tribunal of heaven! —— God has been wonderfully merciful to me; forget not your obligations, nor ceaſe to expreſs your gratitude by your obedience to his commands.

Good Kings, who bend their knees before the throne of heaven, are generally bleſſed in all their works: the hearts of ſuch are eſtabliſhed, and will not ſhrink until they ſee their deſires upon their enemies. Such deſires being bounded by juſtice and prudence, and free from cruelty or ambition, they ſupport government, and render ſubjects happy: their ſeed will be mighty on the earth; riches and plenteouſneſs will be in their houſes, and their

their righteouſneſs will endure for ever! —It is our happineſs to have ſuch a king on the throne of theſe realms. May heaven grant him increaſe of public and private happineſs, and the utmoſt length of days!

The admonition which the *Royal Pſalmiſt* has given you and *all ſubjects*, is this: He demands, as the firſt and greateſt object that regards the life of man, "Wherewithal ſhall a *young man* cleanſe his way?" The anſwer is, "Even *by ruling himſelf after the word of God.*" And is there *any other* means for *any man* to cleanſe his ways? Certainly none. Endevor then to ſay with him, —— "With my *whole heart* have I ſought thee: O let me not go wrong out of thy commandments! My delight ſhall be in thy ſtatutes, and I *will* not *forget* thy word."

Alas! what can *he* remember who *forgets* the hand that made him? Or what will it avail, if you remember your victories, or renown, if you forget your deliverance by the glorious *conqueſt and redemption* wrought by the ſufferings of the Son of God! Without this, the conſciouſneſs of every evil thought, or evil action, tells you, that you muſt be wretched—wretched for ever! Were every ſubject a *monarch*, what would it avail? What can a man accept in exchange for his ſoul? — Your glory then, after triumphing over your *earthly* enemies,

is to maintain your ground againſt all wickedneſs, and not become yourſelves *ſlaves to your own hearts*.

Bravery and compaſſion walk hand in hand; as *fear* and *cruelty* are for the moſt part inſeparable companions. Thank heaven, there is no preſent occaſion to ſhed human blood. Happily for me, Peace, with her balmy wings, now ſmiles on all the ſons of men: but how long it will be ſo, God only knows!

Valor, *activity*, and *diſcipline*, are the ſupports of ſucceſsful wars: *induſtry*, *ſkill*, and *integrity*, in your ſeveral callings, promote the *arts* of peace, and conſtitute the *bleſſings* of it. Theſe virtues are generally rewarded with *comfort*, *ſecurity*, and *plenty*.

At the ſame time, learn that life is a ſcene of *labor*, not of *reſt*: the moſt wealthy ſeldom enjoy health or contentment by *ſitting ſtill*. God has made you *active Beings*; and to be *active in doing well*, will always be your glory.

You have alſo great reaſon to be convinced that the ſtate of life, is a ſtate of *warfare*; and you had need be very vigilant, where-ever your *poſt* may be. There is a *lurking enemy*, who meditates your ruin, and who will *get the better of* you, if you are not watchful to reſiſt him.

God has given you ſtrength and power to guard and defend your *ſouls* againſt your own propenſities

ſities to wickedneſs, as your *bodies* againſt the arm of fleſh: that is, if you exert your ſtrength with *courage* and *reſolution*, in whatever degree you are deficient, and deficient you ſurely will be, ſo ſurely you will be aſſiſted with his grace and heavenly aid.

You cannot tell what will happen to you from hour to hour, but you know that you *often fall*, and therefore ought continually to pray for his aſſiſtance to *riſe again*, and maintain the combat till death.

Worſhip God with ſincerity and truth every morning and every night; and give all men, and all my children their due, by acts of *juſtice*, *mercy*, and *kindneſs*. Remember your duty to your God, as your maker, your father, and your friend. Here repoſe your truſt; here let your hearts be fortified. To this point direct your aim, and march on with a chearful and intrepid mind, free from the madneſs of the *wicked*, or the folly of *fools*, the terrors of the *ſuperſtitious*, or the preſumption of *enthuſiaſts*.

You may be ſatisfied that the birds will ſing, and the graſs will grow, for *your pleaſure:* the ſun will ſhine, and the rain will fall, for *your uſe*, as well as for that of the *firſt* of mankind. Every object will wear a pleaſing aſpect. The honeſt bread

you

you gain by the ſweat of your brows will be ſweet, and no guilt or fear will diſturb your reſt.

Every man muſt *die*; but to die well is the privilege only of the good and virtuous.—If you make virtue your guide, you may be ſure of a ſafe conductor, whatever difficulties you encounter; and as there is nothing ſo uncertain as the exact time of your death, though it cannot long delay with any man, to live ſo, as that if it comes *to-night* you may reſign yourſelves with *joy* into the hands of a *merciful Creator*, is the higheſt wiſdom, and conſequently the greateſt happineſs of mortal man, let his ambition be what it may.

If you *obey* God, you will *truſt* in him: if you *truſt* in him, you will not *fear* death; and not to fear death is the moſt heroic act of the mind, and the moſt *comfortable* thought to the heart of man; for he who feareth not death can hardly fear any other thing that can befall him: he can be afraid of nothing but offending God, and *this kind of fear* gives courage, and ſubdues all other fears.

May heaven grant you all a *comfortable*, if not a *happy life*; and, when it comes, a *happy death!* Do your duty to God, to the King, and to me, and all will be well."——

TO

TO

JOHN SHAKESPEAR, Eſq;

DEAR SIR,

YOUR well-known diſpoſition to do good leads me to believe you will accept the office of diſtributing, in ſuch manner and time as may be thought moſt proper, the ſeveral copies of this little book, which I have the pleaſure to preſent to you and the Stepney Society.

The connection which I had for ſeven years with the objects of your charity, induces me to throw in this mite towards *their* welfare, and *your* ſucceſs in your new plan of conducting the *Stepney* charity.

The

The rich and the poor have their peculiar temptations; but I apprehend the fear of God may be as eaſily taught children born in humble life, as the ſons of the great and opulent; and if we mean to procure the favor and protection of the great Parent and Sovereign of the univerſe, we muſt try every expedient to enforce obedience to his laws. — You who have ſhewn ſuch a proper and tender attention to the education of your own children, muſt have the greater ſenſibility of the obligation, to take care that the families of thoſe whoſe ſupport depends on you and your neighbors, be not expoſed to ignorance and vice, and the calamities which attend them.

A ſteady truſt in the providence of God under all circumſtances, and a habit of praying to him for his aſſiſtance, have ſuch a tendency to comfort and intrepidity of mind, as renders labor ſweet, and

takes

takes out the ſting of poverty. Thoſe animated ſcenes of induſtry which you daily behold, delight the heart in proportion as they give bread to the laborious; whilſt liberty ſecures their property, and prevents the miſeries which conſtantly attend on oppreſſion.

But it is not labor, liberty, nor wealth alone, it is an awful reverence for the name of God. If this is not mentioned but when it is blaſphemed, can we wonder if the effects are fatal? It is religion alone that makes the world habitable by rational and accountable creatures: without it, the earth would be as a wilderneſs of ſavage beaſts, or an univerſal den of robbers: without it liberty could indeed have no exiſtence, and all the arts of civilization would only render men the more poliſhed brutes.

Maſters and miſtreſſes, as well as parents of every kind, ſtand bound in the ſight of God to *lead* young perſons in the

way they ſhould go; and indeed how can it otherwiſe enter the heart of man to imagine they ſhould *find* it, or continue to march through the mazes and dangerous paths of life, without becoming a prey to their own deſires? Can the tree bring forth any other than its proper fruit?

The true policy of a commercial nation is to train up the people as much as poſſible in their proper rank. Thoſe who deſcend from parents that contentedly earn their bread by manual labor, have a fair chance of being habituated to the ſame kind of life. But ſtill, the object which comprehends the *whole* of a man's exiſtence is religion; and however it may appear to ſome in the flower of youth, or the ſunſhine of earthly felicity, the *hour* is haſtening towards us, when our attention to the induſtry, morality, and religious deportment of the poor, will be our greateſt

comfort, our higheſt pleaſure, our trueſt glory, and moſt intrinſic wealth.

As one means of eradicating iniquity in the education of the poor, it is much to be wiſhed that the common people ſhould have ſome *ſenſible* token of the intention of their ſuperiors in regard to religion. It is therefore much to be deſired, that the *apprentice fee* with young perſons, ſhould be given on certain conditions, and that a part of it ſhould be paid at a certain diſtance of time, of a year, or two, or three, upon a proper certificate from the miniſter of every pariſh, or congregation, that ſuch apprentice can repeat the *Belief*, the *Lord's Prayer*, the *Commandments*, and a *Morning* and *Evening Prayer*; and whilſt he makes induſtry a part of his religion, that he be uniformly accuſtomed to worſhip on the ſabbath-day.

This will be taking mankind in their own way, to unite as much as poſſible

the intereſts of both worlds. It will be a knot to bind the intereſt of parent and child, maſter and apprentice, private and public welfare.

It is alſo eſſential to the happineſs of the common people to be clean, at leaſt one day in ſeven, and every day as much as their ſituation admits; and always to be whole and tight in their clothing. Therefore all young perſons of the lower claſſes, ſhould I apprehend be taught to patch and mend their own garments. This in the ordinary progreſs of life will not only give occaſion for a proper reſpect for their perſons, and prevent the horrible effects of filthineſs and rags, but alſo prove a ſpur to induſtry, and promote a habit of it.

Our ſea-faring people are moſt frequently put to this trial; they are generally able to mend their own clothes: and we may obſerve, the tighter a ſeaman or landman is, the more alert and

bold

bold in the diſcharge of his duty. At the time people are employed in their proper occupations, and have no leiſure for ſuch an office, it is to be preſumed they can afford to *pay* for it; but when they are *not* employed, or *cannot* afford it, or mean to *ſave their money*, then it is this knowledge and habit is of the utmoſt moment to their welfare.

It is but changing the object. One of the greateſt differences between the rich and the poor is, that the laboring part of mankind cannot be ſo clean in their perſons, nor ſo well clothed; but they may wear whole or patched garments; and we often ſee *poor cleanly people*, and ſometimes very *dirty rich ones*.

Food and raiment, and a houſe to cover us, being the moſt eſſential articles to our temporal ſtate; the more able mankind are to aſſiſt themſelves, the more happy and contented they will generally be. This extends to all the

ſons of men, but more particularly relates to thoſe who are born to the laborious offices of life in an humble ſtate.

Let me recommend theſe hints to your correction and improvement, as opportunities offer, and be aſſured that I am,

Dear Sir,

Your moſt ſincere

and obedient Servant,

J. HANWAY.

Red-Lion-Square,
30 *April*, 1767.

TO

TO
READERS
IN GENERAL.

WHEN we ſee one part of mankind ſo much employed in their various occupations, and the other in the amuſements of life, it requires no acute obſervation to diſcover why there is not more thought beſtowed on promoting univerſal obedience to the Great Maker of the world. The religion of all countries leads men to maintain certain perſons, to remind men of their laſt end; and without ſuch, it is probable they would loſe all ſenſe of being accountable. But in the moſt enlightened ages, the precepts of ſuch men given in the way of office and duty, are not ſufficient to anſwer all the purpoſes for which they are authorized to act; and *philoſophers* in all ages have endevored to be aſſiſtant to them, whilſt *ſtateſmen*, in proceſs of time, have been obliged

to confeſs, that the great maſs of government could not be moved in its proper orb, merely by the force of the *civil* magiſtrate: and therefore it has been neceſſary to influence the minds of a people by motives of fear in reſpect to an inviſible *power* above.

The moſt reverend Dr. SYNGE has left a little tract to teach Chriſtian Knowledge in the moſt ſimple manly manner that I have yet ſeen. And to compleat his ſyſtem of Chriſtianity, he has added very clear and proper anſwers to the objections commonly made againſt performing an eſſential chriſtian duty; eſſential indeed, for it is an expreſs injunction laid on all his followers by the great Lord and Saviour of the world.

This ſmall treatiſe contains the moſt nervous ſenſe, and the moſt conſiſtent piety. The Right Reverend Prelate ſeems to have had a very exact knowledge of the human heart, and a clear diſcernment of the various fallacies of it. The advice he gives is ſo judicious, and at the ſame time ſo recommendatory of true piety; ſo comfortable, and yet ſo guarded againſt all encouragement to preſumption,

ſumption, that it is worthy the peruſal of the greateſt divine, or philoſopher, whilſt it is intelligible to every one.

The meaneſt of mankind, with common ſenſe or candor, cannot read this tract without being made *almoſt, if not altogether a Chriſtian.* He muſt ſee the dying commands of his crucified Lord in ſuch a light, as to be unable to reſiſt the force of them; or he muſt become fooliſh, or abandoned to wickedneſs. That which before might ſtrike him with a dark myſterious awe, which prevented his thinking of ever going to commemorate the death of his Saviour, will now appear as a kind and gracious invitation to the ſupper of his friend, his Lord and maſter, there to confirm and ſtrengthen his reſolutions of a ſtrict and faithful remembrance, love and obedience. Heaven grant it may have this effect on you!

J. H.

A PARTICULAR ADDRESS TO YOUNG PERSONS

Who are aſſiſted by Charitable Contributions, and likewiſe to OTHERS, when they are placed out Apprentice.

1. *Inſtruction.*

My good Lad,

BE your own friend, and attend to theſe inſtructions; they are well conſidered, and I hope well contrived for your good. The wiſeſt of men, even Solomon himſelf, tells us that

"Poverty and ſhame ſhall be to him that *refuſeth* "*inſtruction*, but he who regardeth reproof ſhall "be honored."

This is as true now, as it was two thouſand years ago; and if you mind it, you will acknowledge that it is ſo, as all men in all ages of the world have done; for it is impoſſible we can know any thing without learning, and it is not eaſy to teach ourſelves without ſome aſſiſtance.

2. Be-

2. *Belief in God,*

The foundation of all religion is belief in God.

Ever carry in your mind the conſtant remembrance of your *Belief*, not as a thing of courſe, but as you act agreeable to ſuch belief.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord;—who was conceived by the Holy Ghoſt,—born of the Virgin Mary;—Suffered under Pontius Pilate;—Was crucified, dead, and buried;—He deſcended into hell:—The third day he roſe again from the dead:—He aſcended into heaven,—and ſitteth on the right hand of God the Father Almighty;—From thence he ſhall come to judge both the quick and the dead.

I believe in the Holy Ghoſt;—the holy Catholic Church;—The communion of ſaints:—The forgiveneſs of ſins;—The reſurrection of the body,—and the life everlaſting. Amen.

Merely to *ſay you believe*, whether in this form, or by any other declaration, is not *believing*. To believe is to live, ſo as to ſatisfy your own reaſon, that you think and act agreeably to your words. If you ſay you will do what you *ought*, and afterwards neglect it; or that you will *not* do what you

ought

ought not, and yet do it, you are falſe to your own heart.

Belief in this inſtance is *faith*.—If you believe any thing which ever happened, that you have not ſeen, you may for the ſame reaſon be perſuaded in your mind of the important truths here delivered. You ſee God by the eye of faith as he appears in his works. You ſee his works with your naked eye. Fall down and adore him, who is not to be ſeen till you ſhall behold him face to face; this can only be after death, when your mortal body ſhall put on immortality.

In regard to the great truths of the Chriſtian Religion as declared above, you have the higheſt authority, and the utmoſt reaſon for giving your aſſent, from the moſt credible hiſtories now extant, confirmed by a conſtant tradition, and maintained by ſuch a ſeries of wonderful circumſtances of providence, as hardly ever concurred to any matter of fact before.

"Good temper and humanity *may be*, and often *is*, the cauſe of many virtuous actions; which, wherever they are found, ought never to go without their juſt commendation. But the *ſteady* courſe of a virtuous and religious life, uniform in all its parts and upon all occaſions, reſiſting all the temptations of the world, overcoming all difficulties, and

perſevering to the end under all diſcouragements; this is a ſuperſtructure which cannot be built on a leſs ſtrong foundation than a belief of a *future ſtate*, and an expectation of the righteous judgments of God in the life to come."

3. *Commandments.*

I.

God ſpake theſe words, and ſaid—I am the Lord thy God: Thou ſhalt have none other gods but me.

II.

Thou ſhalt not make to thyſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and keep my commandments.

III.

Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV.

IV.

Remember that thou keep holy the ſabbath-day. Six days ſhalt thou labor and do all that thou haſt to do; but the ſeventh day is the ſabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter; thy man-ſervant and thy maid-ſervant, thy cattle and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou ſhalt do no murder.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteal.

IX.

Thou ſhalt not bear falſe witneſs againſt thy neighbor.

X.

Thou ſhalt not covet thy neighbor's houſe, thou ſhalt not covet thy neighbor's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Theſe are the commandments of God himſelf, firſt delivered to Moſes, the great leader and law-giver of the Jews, and afterwards repeated by *Jeſus Chriſt*, as our *law-giver* and *guide*; if you obey them you may be ſure of happineſs; if you diſobey them you will as certainly be puniſhed. Thus life and death, heaven and hell are ſet before you.—The earlier you begin to conſider what you are about, the better; and do not imagine you need only to repeat the *words*, but think yourſelf bound to attend to them, to have them always in your head, and in your heart; to delight in obedience to them, and to periſh rather than offend the Author of them, even the great Lord of heaven and earth.

4. *Danger of Lying, and the great Advantages of Truth.*

'I have hated,' ſays Solomon, 'many things, 'but nothing like a falſe man, for the *Lord* will '*hate* him

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'The lip of truth ſhall be eſtabliſhed *for ever*, 'but a *lying tongue* is but for a *moment*.'

'A *thief* is better than a man that is accuſtomed 'to *lie*, but they *both* ſhall have deſtruction to he-'ritage.'

Prove to your maſter, and to all others, that you have a *ſoul* worthy the name of a *Briton*, by *daring* to tell the *truth*, though you condemn your-ſelf: It is thus you may be ſure every one will love, and *reſpect*, and *promote* you.

'The birds will reſort unto their *like*, ſo will '*truth* return unto them that practiſe in her.

'Keep thy word, and deal faithfully, and thou 'ſhalt always find the thing that is neceſſary for 'thee.'

Above all things, my good lad, avoid *lies*, and all kinds of falſehood and evaſion. Lying is a vice which now walks abroad with moſt gigantic ſtrides, and lays waſte the virtue of the common people of the land. Heaven knows what will be the conſe-quence. Every wiſe man, as I have ſaid, learns to hold his tongue when it is not proper he ſhould ſpeak: but when he is conſcious that another has a right to queſtion him, then to *lye* or to *deceive* is prac-tiſing in the works of the devil, who is the father of lyes: therefore as you value the *ſalvation of your own ſoul*, cheriſh the love of *truth*: be aſſured ſhe

will return into your own boſom, and will repay you amply for all your reſpect to her. In the moſt chearful hours of *life*, or on the day when *death* ſhall hold up his dart, ſhe will comfort and ſupport you. *God* is *truth*, and he that loveth *truth*, loveth *God*; and he who loveth God, will ſurely be beloved of him: and the man that is beloved of God, muſt be *happy*, whatever his condition be on earth.

Exerciſe yourſelf therefore in this conſideration, and whether in *labor* or in *reſt*, with a ploughſhear, a ſhuttle, or an ax in your hand, diſcharge your duty as a brave man ought; and defy the world, the fleſh, and the devil. This is the natural effects of the love of truth; ſo delightful are her charms, ſo pregnant with good to all the children of men.

5. *Prudence.*

Prudence is but another word for wiſdom, and the darling child of *truth*. It is neceſſary in every part of life. It is the faithful friend and ſincere lover of truth. To avoid *falſhood* and *deceit*, and to be cautious what you do and ſay, is *prudence*.

'The heart of a fool is in his mouth, but the 'mouth of the wiſe is in his heart.'

Such is the force of caution in regard to what you ſay, that 'even a fool when he holds his peace,

is counted wiſe: and he that ſhutteth his lips, is eſteemed a man of underſtanding.'—And,

'The words of a wiſe man's mouth are gracious, 'but the lips of a fool will ſwallow up himſelf.'

A liar, a tale-bearer, or a miſchief-maker, is an enemy to himſelf, and to all mankind: *he* endevors to deceive every one, and *every one* deſpiſes him; the beſt which can happen to him is to be ſeverely puniſhed by thoſe who have any hopes of his amendment.

6. *Danger of Strong Drink.*

He that gets drunk with liquor is no longer a maſter of his actions.

Of all the pleaſures of a *man*, or a *chriſtian*, that ſurely is the greateſt which conſiſts in the entire poſſeſſion of his own ſoul, to *think* or *do* whatever is right; and this pleaſure can be the reward only of *temperance* and *ſobriety*. This will make you delight in your duty, and live comfortably: it is this will make you eſteemed as a good man and a good friend, whereas a drunken man in his actions, much more in his words, *all prudence and ſelf-government forſake him.*

Beware, I ſay, of ſtrong drink—many mighty men have been laid low by it. 'Drunkenneſs, ſays *Solomon*, 'increaſeth the rage of a fool till he offend: it di-

'miniſhes

'miniſhes ſtrength, and maketh wounds.' In a word, it is the forerunner of every miſchief. The drunkard is, in many reſpects, in a worſe ſtate than a beaſt, not only as having as little *reaſon* about him, but that he is diſabled from being of any uſe to himſelf or others; too often undertaking raſh actions, for which he muſt be hang'd when he is ſober. He is a prey to every one who pleaſes to make him ſo. He is generally very *poor*, and ruins his health. He renders his life ſhort and contemptible, and his death miſerable.

7. *Gluttony.*

What I have ſaid of drunkenneſs, holds in a great degree the ſame for *gluttony*. This ſeems to be more fit for a *hog* than a *man*. '*Eat* as be-'cometh a man, thoſe things which are ſet before 'thee, and devour not, leſt thou be hated.

'Sound ſleep cometh of *moderate* eating: he riſeth 'early, and his wits are about him.

'But the pains of watching, and choler, and 'pangs of the belly, are with an unſatiable man.'

Nothing can be more certain than that a little *good food* taken in time, relieves nature, and we grow ſtrong and healthy; but much gluttonizing and devouring meats deſtroys health, wounds peace, and baniſhes comfort from our dwellings.

8. *Steal-*

8. *Stealing.*

The eighth commandment given from the mouth of God is, *Thou ſhalt not ſteal.*

The moſt ignorant nations upon the face of the globe, puniſh *thieves.* With us you know, they are puniſhed with ſeverity, even to death: and thievery is much oftener diſcovered, than thieves themſelves have generally wit enough to imagine to be poſſible. God confounds their devices. This crime is of ſo black a dye, and ſo unworthy, as hardly to bear being mentioned amongſt good people. Of ſuch wicked perſons *Solomon* ſays,

'The hope of the wicked ſhall be cut off, and 'their truſt ſhall be as a ſpider's web.' The law of Chriſt ſays, 'Let him that ſtole, ſteal no more, but work with his hands, the thing that is good,' that he may not only ſupport himſelf in credit, but have ſomething to ſpare to ſuch as are in extreme want, and cannot work, being unable by *infancy* or *old age*, or *wounds*, or *ſickneſs*, or having no work whereby to get his bread.

Indeed a thief lives in trouble and diſgrace, and generally dies a miſerable and infamous death.

9. *Swearing.*

Swearing is no leſs a *fooliſh* than a *wicked* practice; all wickedneſs in a true ſenſe is fooliſhneſs, but this is the moſt fooliſh of all fooliſh things. It would be hard indeed, if a boy might not be comparatively as briſk as a bee, and active as air, and yet be ſober-minded, and know what to do with his tongue. A lad of ſpirit and reſolution, will do his duty as quick as lightning, and if it is required, be bold as a lion: but no one would run himſelf into the danger of making God his enemy, *againſt* all duty. And who would chuſe to talk like a parrot, a fool, or a madman, much leſs to ſide with the devil, as all ſwearers do, who take the name of God in vain? Sober men, when their companions ſwear, remind them of it, and endevor to make them aſhamed. Hear what wholeſome advice and admonition *Solomon* gives us.

'Accuſtom not thy mouth to ſwearing, neither 'uſe thyſelf to the naming the Holy One.'

'For as a ſervant that is continually beaten, 'ſhall not be without a blue mark, ſo he that 'ſweareth and nameth God continually, ſhall not 'be faultleſs.'

A greater than *Solomon*, even the moſt high God, whoſe name is too awful to be ſo much as men-

tioned

tioned without reverence, has declared in his third commandment, as already ſaid,

That he will not hold him guiltleſs that taketh his name in vain.

Beware therefore not to learn, what you will certainly wiſh to *unlearn*; what can never do you any *good*; what muſt do you *great harm*. If you die without repentance of ſuch an offence againſt your Maker, it will be the cauſe of your everlaſting puniſhment in the world to come.

10. *Whoring.*

As to *whoring*, you may have heard of the dreadful conſequences of it. Many more die of the foul diſeaſe, and of conſumptions contracted by this vice, than ever acknowledge it. Many a brave young man has brought himſelf to an early grave by it. The wiſe man ſays, 'The fornicator ſhall be puniſhed in the ſtreets of the city; and where he ſuſpecteth not, he ſhall be taken.'—And again, 'If thou give thy ſoul the deſires that pleaſe her, ſhe will make thee a laughing ſtock to thy enemies.' And ſpeaking of a harlot, or lewd wicked woman, he inſtructs us in theſe words, which you ought to engrave upon your heart, and never to forget, 'Her end is bitter as wormwood, ſharp as a two-edged ſword.

'She

'She lieth in wait as for a prey, and increaſeth 'the tranſgreſſors among men.'

'Her feet go down to death: her ſteps take hold on hell.'—And accordingly we find it confirmed by the declaration made by Chriſt himſelf, that this vice is ſo offenſive to God, that, 'no *fornica-* '*tor, adulterer, or unclean perſon,* ſhall enter into 'the kingdom of Heaven.'

The *ſin of fornication* is forbidden by the law of Chriſt under the penalty of *eternal damnation:* and alas, who can ſay when he *ſins,* that he will *repent?* Is it not a groſs affront to the Majeſty of Heaven, to violate his laws, with a deſign, or *a perhaps,* for it can be no more than *a perhaps,* that he will repent? This ſin often brings on early death; and there is no repentance in the grave.

You ſee what work for repentance men make by their vices; and who, as I have ſaid, can wiſely pretend he ſhall live a day to repent, or be ſure he ſhall have a heart to amend his life. If we mean to *end* our lives happily, we muſt *begin* them virtuouſly.

II. *Anger.*

The ſame caution which will give you the *command* of yourſelf, not to be a prey to evil deſires for women, will help you to reſtrain your *anger.*—*Solomon* ſays, that

'Anger

'Anger dwells in the boſom of fools.'—And obſerves,

'Seeſt thou a man that is haſty in his words, there is more hope of a fool than of him.

'A ſoft anſwer turneth away wrath, but grievous 'words ſtir up anger.'

If you have ſenſe enough to diſtinguiſh ever ſo little of *good* and *evil*, you will find more comfort to yourſelf, and reputation with the reſt of the world, from gentleneſs towards others, and a real and ſincere affection for them, than in any ſatisfaction you can have in their *ſufferings*, though you could puniſh them ever ſo ſeverely, whenever they offend you. Nothing is ſo fooliſh as enmity.

'Remember thy end, and let enmity ceaſe.' Good men are always conſtant to their friends, and moderate in their reſentments towards their enemies: but the *angry*, or the *envious* man, will not give himſelf time to conſider what is right, but being proud and ſelf-conceited, continually 'deviſes froward things, and is always bringing miſchief to paſs.'

12. *Malice.*

Let no *malice* find entrance into your heart, be the provocation what it may. He has the moſt courage, *as well as* the nobleſt ſpirit, who ſooneſt for-

forgives his *friends*, or his *enemies*, his *companion*, or a *ſtranger*. *Solomon* ſays, 'He that revengeth ſhall 'find vengeance from the Lord, and he will ſurely 'keep his ſins in remembrance.'

We are all creatures of one common nature; under one God and Father of all; and he who loveth not his brother, whom he *hath* ſeen, how can *he* love God, whom he *hath not* ſeen?

Let no corrupt communication, or evil word proceed out of your mouth. Be kind one to another, tender hearted, forgiving one another, even as God for Chriſt's ſake will, if you obſerve theſe rules, forgive you.

If you are angry, *ſin not*; be not provoked to utter cruel or indecent words, which is to give place to the devil; but let all bitterneſs and wrath, anger and clamour, and evil ſpeaking, be put away far from you.

Rebuke gently; it is a chriſtian duty: and above all things, let not the ſun go down upon your wrath; in other words, bear no malice, hatred, or revenge, *no not* for an hour, not for a minute, if you can avoid it.

13. *Pride.*

Of all the vices which grow up in the mind, as *men grow in ſtature*, there is none more common

more dangerous than *pride:* it ſhews itſelf among e *poor*, as well as the *rich*; it appears in a thou- ıd forms; and lurks in the heart with the greateſt :reſy. The ſame which I told you of anger, I ıw tell you of pride: 'For pride was not made r man, more than furious anger for them that are ırn of a woman.'—That you may know when it you are proud, obſerve this rule, that 'the be- ınning of pride is when one departeth from God, d his heart is turned from his Maker.' And this ıu may be ſure of, that *mockery*, *reproach*, and con- ınpt of others, ſullenneſs, unwillingneſs to learn ur duty or to work, cruelty, and want of for- veneſs, are all ſo many ſigns of being proud: *lomon* ſays, 'Vengeance, as a lion, ſhall lie in wait for the proud.' Whereas '*Humility* and the fear of the Lord, are riches, and honor, and life.' Pride is alſo a proof that a man is igno- nt; *that is*, ignorant of himſelf, and ignorant of hat other men think of him; in ſhort, he is a fool, d one of thoſe fools who is the leaſt to be pitied. o avoid being in any degree proud or revenge- l, and ſhun falling yourſelf into the very faults hich you diſcover in others, you ſhould com- ſſionate every one, and ſet them in the right ay, whenever you can. You may be aſſured that e *proud are hated* of God, and 'they that plow iniquity

'*iniquity* and *ſow wickedneſs*, will certainly *reap* the 'ſame.'

14. *Chaſtiſement.*

Be not impatient when you are chaſtiſed, but learn how to avoid chaſtiſement, and remember the wiſe man's ſaying,

'That he that being often reproved hardeneth 'his heart, ſhall ſuddenly be deſtroyed, and that 'without remedy.'

This wiſe man alſo informs us of what is eaſy enough to underſtand.

'That as vinegar is to the teeth, and ſmoke to 'the eyes, ſo is the ſluggard to them that ſend 'him.'

15. *Honeſty in Apprenticeſhip, and in all other States and Conditions of Life.*

Whatever you have learnt from your parents and ſchool-maſters, you will now have the more occaſion for. As you are entered into the world, for God's ſake, that is, for the ſake of your own ſoul, ſet out honeſtly; *honeſty is the beſt policy.* If you mean to thrive, be honeſt; remember that, *An honeſt man's the nobleſt work of God*, no matter whether he be rich or poor. You are by the providence of

God

God ſo far provided for; learn how to value your own good fortune. Be *true* to yourſelf, and you will never be falſe to any man. But *honeſty* not founded on the fear of God, is a very uncertain thing. He who has no ſuch fear may be eaſily overcome by a temptation, when he thinks he can paſs without puniſhment in this world. You muſt conſtantly call to mind, that God ſent his only Son *Jeſus Chriſt* into the world, to teach us his will: that Saviour, who died upon the croſs for *you* and *all* mankind, ſealed the truth of what he has told us in his goſpel, with his blood; then aroſe from the dead, and aſcended in triumphant glory into heaven, as you find in your *Belief*. The book called the *New Teſtament*, contains the hiſtory of his life, and what he would have us do: therein, he recommends you to love God with all your heart, and with all your ſoul, and to ſhew it by loving your neighbor as yourſelf. He appeals to your own heart, the heart which he framed to good. He requires that you ſhould do to all men, as you would they ſhould do to you. Now if you detain from your neighbor what is his due, or in any reſpect defraud another, you are *diſhoneſt*; you hate him inſtead of loving him; you rebel againſt the law of *Chriſt*, as well as the law of the *land*, and will probably ſuffer in both worlds.

16. *Fidelity to a Maſter.*

True fidelity, true courage, and true induſtry go hand in hand. Obey your maſter with zeal and alacrity, and remember that the beſt way to merit his praiſe and good treatment, is to be ſerviceable to him, and to ſhew him that you delight in ſerving him. Let him ſee by your actions that you love and honor him, and it is to be hoped, he will take care that you ſhall not want a friend in time of need.

17. *Obedience, with reſpect to Liberty, and the Laws of your Country.*

The ſons of Britons are all born to liberty; but I am ſorry to ſay, they do not all underſtand what liberty means. If it were the liberty of doing miſchief to each other, the *poor* againſt the rich, it would be full as bad as the *rich* againſt the poor; for then we ſhould all become miſerably poor indeed, and a den of ſavages. True liberty conſiſts in doing well; in obeying parents, maſters, and ſuperiors, who have a title to command us. It is thus when we deſerve no puniſhment, that we avoid ſuffering any injury. The laws will redreſs our wrongs.

18. *Duty to Parents.*

Our parents when they do their duty, are a kind of repreſentatives of heaven. God has commanded us to obey them—And "the eye that mocks his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it." This is a beautiful alluſion to that blindneſs and perverſeneſs which leads ſome to neglect or inſult their parents; and of the puniſhment they may expect, either by ſome temporal calamity which will befall them, or the vengeance of heaven which will certainly overtake them hereafter. Such offences are of ſo black a dye, nothing but true repentance and amendment can wipe them out. Love, honor, and reſpect thy parents; help them in their old age and infirmities that thy children may help thee; and that the Great Father of Mankind may be thy friend, and thy days long in the land wherein the Lord thy God hath given thee life and health, and a capacity to enjoy them, in the ſtation in which thou art placed by the appointment of Divine Providence.

19. *Duty to God, in reſpect to keeping the Sabbath-day.*

The greater reſpect you have for the duty you owe to God, the more attentive you will be to keep

the

the ſabbath-day in a proper manner, and attend divine ſervice with conſtancy and pleaſure, whenever you can. If you neglect your duty on *this day*, you cannot expect any bleſſing on any *other day*. Attend to the inſtruction which is given you at church: and remember that nothing is ſo childiſh as to be careleſs in that place. The play of children ſhould be puniſhed, for if they have not ſenſe enough to know that a church is the temple of God, they ſhould not be permitted to put their feet in it. But even boys and girls of five or ſix years of age, being well diſciplined, ſoon learn that a church is a temple, dedicated to the worſhip of the great Lord of heaven and earth, and nothing contrary to the holineſs of it ought, upon any account, to be permitted. Rejoice at the return of the ſabbath, not ſo much that you reſt from your labor, but that you have ſo fair an opportunity of offering your heart to your Maker, and begging his mercy for all your offences.

20. *Duty to the King.*

Though poor, you are a ſubject of the moſt happy country in the world. You live under one of the beſt governments, and under one of the beſt of kings on the face of the earth.

The more reſpect you pay to the King and the government of your country, the more honor you do yourſelf. You will find as you grow up, and as you read the ſcriptures, what honour is due to the King, and what a ſin it is to cheat him, or defraud the public. This injures every body, and is rank ingratitude to thoſe on whom you depend for your protection, not to be ſubject to be treated unworthily without redreſs. Our Saviour charges us "to render unto *Cæſar* the things which are *Cæſar's*. Without paying what is demanded by law, there could be no law; and without law, you could not be ſure of one moment's liberty or life. Whence it is plain how much you are intereſted to be honeſt towards the king and the public, as well as to private perſons.

21. *Duty due to the Clergy.*

Next to the *king*, you muſt pay honor to the *clergy*. The king is the head of the church;—and to deſpiſe the clergy is the firſt ſtep towards deſpiſing *religion*; and he that deſpiſeth religion, muſt be the vileſt out-caſt of the earth, and is unworthy of the breath he draws. *Solomon* ſays, 'Fear the 'Lord with all thy ſoul, and reverence his *prieſts*: 'love him that made thee, with all thy ſtrength, 'and forſake not his *miniſters*.' If you fear God,

you

you will certainly reſpect his *immediate ſervants*, the preachers of the goſpel of Chriſt.

22. *Duty in regard to Friendſhip.*

Every man is ſuppoſed to love ſomebody more particularly above others; and the perſon ſo beloved is called our *friend*. He that is true to himſelf, or conſtant in his love of truth, is beſt qualified to enjoy the bleſſing of a *friend*. But remember, if your friend is not virtuous, you had better be without him. Solomon ſays, "A faithful friend is a ſtrong defence, and he that hath found ſuch a one hath found a treaſure." But if he is not well inclined, he cannot be faithful, and will prove a dangerous companion; for if you do not make him *good*, he will make you *bad*. "What fellowſhip hath the lamb with the wolf, ſo the godly with the ſinner."

To be companions in labor, naturally creates friendſhip. The poor are in friendſhip ſometimes when the *rich* are tempted to betray. Obſerve the wiſe man's advice how to value a friend, and how to keep him when you have him, and not break with him, like a child, on every trifling occaſion. He ſays, "Admoniſh a friend, it may be he hath not *done* (what you ſuſpect) and if he hath done it, *that he do it no more.*—Admoniſh thy friend, it

may

may be he hath not *ſaid* (what you have heard) and if he hath, that he ſpeak it not again. Love thy friend, and be *faithful* to him; but if thou betrayeſt his ſecrets, follow no more after him." Remember this, and learn what friendſhip means.

23. *Duty to yourſelf, in regard to your own Perſon, as to Cleanlineſs and Health.*

Cleanlineſs and induſtry, like health and pleaſure, generally accompany each other; for theſe are to the body what virtue and religion are to the ſoul. And we are told by Solomon, that

'As there is no joy above the joy of the heart, 'ſo there are no *riches* above a ſound body.'

You may ſee in every ſtreet a crowd of witneſſes that filth and rags introduce vice and miſery; and that the neglect of the body certainly brings on the neglect of the ſoul. Learn to mend your own clothes, that in caſe you ſhould not be able to pay a taylor, or not be near one, yet you may be ſure of being whole and tight; and remember that the cleaner and tighter you keep yourſelf, according to the nature of your buſineſs, the more healthy you will be, and the faſter you will grow. It is with men, as with other animals, in this reſpect: a young horſe being kept clean, and properly exer-

ciſed,

ciſed, will be ten times as valuable as another that runs wild, without any attention.

24. *Duty to yourſelf, in regard to Inſtruction.*

If you cannot *read*, you ſhould learn. It is a misfortune not to know how to read; but it is a fault if you neglect to learn, when you have an opportunity of doing ſo. It is a glorious thing, when not at work, to have always ſomething to do, by which you may learn, and be the better for it.

25. *Duties of Life in general.*

What your particular duties are as a good man, and a good ſubject, you will learn by reading *The Knowledge of a Chriſtian made eaſy*, written by a very good and learned archbiſhop. Take care of it; it is a valuable little book; the longer you live, the more you will eſteem it. You muſt read it often when you are not employed about your maſter's buſineſs. It warns you to ſhun all thoſe vices, which every one who has a *manly* ſpirit, *true* courage, and a right underſtanding, is aſhamed of.

26. *Duty in regard to Hope.*

If it were not for hope, deſpair would ſeize the *mind.* You know not what a day will bring forth:

but

but if you *hope*, as you juſtly may, that by the kindneſs of Providence, you ſhall not want food nor rayment, nor ſhelter from the weather, nor health, nor contentment; you may alſo hope for the mercy of God after death. He actually *gives* you from day to day your daily bread: he hath promiſed you everlaſting happineſs if you obey him: you may ſafely truſt him: 'tis but to obey him, and *you will never deſpair:* your hopes will ever be in a ſtate of ſpring, and all the advantages of a plentiful harveſt will follow. You will be free from ſorrowing as men without hope, and always truſt in God.

27. *Wiſdom and Folly.*

All the actions of human life are in ſome degree wiſe or fooliſh. The true way of diſcovering the one from the other, is by comparing them with the Commandments of God.

'Behold, ſays *Solomon*, the fear of the Lord (by 'which is meant great care not to offend your 'Maker) *that* is wiſdom; and to depart from evil, '*that* is underſtanding.'

"The wiſe man's eyes are in his head, but the fool walketh in darkneſs." And "as a dog returneth to his vomit, ſo a fool to his folly." It is abſurd for any man to pretend to *love* God, and not *obey* him: if thou doſt obey him, thou loveſt him, and he

will love and protect thee; and thou canſt not be *unhappy* whilſt thou liveſt under *his* protection. When thou dieſt, and thy ſoul leaves thy body, then thou wilt enter into joy everlaſting. Theſe things are as true as the Goſpel, and the glorious fruits of an honeſt, ſober, and virtuous life. He who conſiders this well, will find his heart dance and ſpring forth with joy.

Thou mayſt be aſſured that there is a much greater difference between a *wiſe man* and a *fool*, than there is between a *rich* man and a *poor* one, whatever notions men may entertain to the contrary concerning riches; and as it is in every man's power to be *wiſe*, therefore it is in every man's power to enjoy a *greater good* than *riches*.

My ſon, let not mercy, nor truth; juſtice, nor the love of God, ever forſake thee. Bind them about thy neck: wear them in thy boſom: write them on the table of thine heart. Stop thine ears, and guard thine eyes, againſt all manner of evil: and *remember* that Jeſus Chriſt, the great Judge and friend of mankind, ſuffered a painful death, that through his blood thou mighteſt (if thou doſt thine own endevors) be ſaved from *all puniſhment*, and become a partaker *of the joys and glories of heaven*. Let this be thy *comfort*, and the ſubject of thy conſtant joy, for the mercies of God are extended over *all* his *works*, and common to the rich and poor.

Form of an Indenture.

This Indenture Witneſſeth, That
ſon of of the pariſh of
in the county of doth, with his own
free and voluntary conſent, put himſelf apprentice to
of the pariſh of
in the county of with him, after the
manner of an apprentice, to dwell and ſerve, from the
date hereof, until the full end and term of
years from hence next enſuing, fully to be compleat
and ended; during all which ſaid term, he, the ſaid ap-
prentice, his ſaid maſter well and faithfully ſhall ſerve,
his ſecrets keep, his commandments, lawful and ho-
neſt, every where gladly do and perform: Hurt to his
ſaid maſter he ſhall not do, nor of others ſee or know
to be done, but that he to his power ſhall lett, or
forthwith give warning to his ſaid maſter of the ſame:
The goods of his ſaid maſter he ſhall not waſte, nor
to any unlawfully lend; fornication he ſhall not
commit; matrimony he ſhall not contract; at cards,
dice, tables, or any other unlawful games, he ſhall
not play; taverns or alehouſes he ſhall not frequent;
from his ſaid maſter's ſervice, by day or night, un-
lawfully, he ſhall not abſent himſelf; but in all
things, as a faithful ſervant and apprentice, he ſhall
bear and behave himſelf to his ſaid maſter, and all his,
during the ſaid term: And the ſaid maſter his ſaid ap-
prentice, in the art he now uſeth, after the beſt
manner he knows or can, ſhall teach, inſtruct, and
inform, or cauſe to be taught and informed, with
due *correction*; finding his ſaid apprentice, meat,

 drink,

drink, apparel, linen, and woollen, with all other things neceſſary and convenient, as it becometh an apprentice of the ſame art, to be found: and, at the expiration of the ſaid term, to give and allow unto his ſaid apprentice double apparel. In teſtimony whereof, the ſaid parties to theſe preſents interchangeably have ſet their hands and ſeals, this day of in the year of the reign of our Sovereign Lord *George* the Third, by the Grace of God, of *Great Britain*, *France*, and *Ireland*, King, Defender of the Faith, &c. And in the Year of our Lord and Saviour, One thouſand ſeven hundred and

Sealed and delivered (being firſt duly ſtamped) in the Preſence of

PRAYERS.

1. *Lord's Prayer.*

OUR Father which art in heaven: hallowed be thy name. Thy kingdom come. Thy will be done, on earth, as it is in heaven. Give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us (a) not into temptation, but deliver us from Evil. For thine is the kingdom, the power, and the glory; for ever and ever. *Amen.*

2. *A Morning Prayer.*

O Lord, father of heaven, moſt merciful and everlaſting God, who haſt ſafely brought me to the beginning of this day, defend me in the ſame by thy almighty power; and grant that I fall not into any ſin, neither run into any kind of danger; but let all my doings be ordered by thy governance, that I may always do ſuch things as are acceptable in thy ſight, through Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

(a) Or ſuffer us not to fall.

3. *The ſame, for a young Perſon.*

O Lord God Almighty, I humbly thank thee for thy care of me in the night paſt. Give me thy grace, and continue thy mercy and compaſſion to me. Keep me this day from all harm, and help my endevors to behave myſelf humbly, ſoberly, and godly, that I may always pleaſe thee in thought, word, and deed.

O merciful Father, I beſeech thee give me an awful reverence of thy majeſty, that I may tremble and be afraid of offending thee, and a ſteady reſolution to guard myſelf from all ſurprize, that I may enjoy a good conſcience, and never fall into that dreadful and everlaſting puniſhment which wait on impenitent ſinners. This I beg, O Lord, in the name of my bleſſed Saviour and Redeemer, Jeſus Chriſt. *Amen.*

4. *For the ſame.*

O *Merciful God, the almighty protector* of mankind, who haſt preſerved my life from day to day, I beſeech thee to accept my prayer: I am going into a world ſurrounded by *ſnares*, and beſet with *temptations:* let my *remembrance* of the repeated *mercies* which thou haſt already ſhewn to me, and *the hopes* of thy *future favor*, arm me with *vigilance*

and

and *care*. Guard me from all evil, and keep the *door* of my *lips*, that I may ſpeak truth from my heart, and never offend againſt any one of thy righteous laws. This I beg, O merciful Father, for the ſake of thy dear Son Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

5. *For the Evening.*

LIghten my darkneſs, I beſeech thee, O Lord, and by thy great mercy forgive the ſins I have committed againſt thee this day. Defend me, O God, againſt all the dangers of the night, and in thy good time bring me to thine everlaſting reſt, for Jeſus Chriſt his ſake. *Amen.*

6. *For the ſame.*

O God, my Almighty Creator and preſerver, accept my humbleſt thanks for thy protection, and all the bleſſings which I receive at thy hand. Forgive the ſins which I have committed againſt thee this day, and make me, hereafter, afraid and aſhamed to do any thing that is wrong. Let me conſtantly remember that thou art preſent every where, both day and night, and that all my thoughts, words, and actions, are open to thy view.

I now lie down to reſt, O merciful and tender Father, in humble confidence that thy goodneſs will keep me in ſafety; that I may ariſe refreſhed with ſleep, in health and ſtrength, of body and mind, and fit to perform my duty: and when this preſent life is ended in death, O Lord, receive my ſoul into that happy ſtate which thou haſt prepared for thoſe who ſerve thee.

This I beg through Jeſus Chriſt my Redeemer, who died upon the croſs, that through my obedience to his laws, I may be redeemed from all my ſins, and inherit everlaſting life. *Amen.*

7. *For the ſame.*

O *Lord God Almighty*, who by thy provident care haſt mercifully conducted me in ſafety to the concluſion of this day; forgive the offences which I have been guilty of againſt thee, whether in *thought*, or *word*, or by any *action* unworthy my character as a chriſtian. Let this return of the hour of ſleep remind me of the *ſhortneſs of life, and teach me what it is to die!*—Thus kneeling in thy awful preſence, I offer up the *ſacrifice of my heart:* accept it, O Lord, as my *evening oblation*, and hearken unto my unfeigned prayer! Baniſh from me all *evil deſires*, that my own will may not conſpire to my ruin.

ruin. *Protect* me, I beſeech thee, from all the perils of this night, and finally bring me to everlaſting reſt, for Jeſus Chriſt his ſake. *Amen.*

8. *For Fidelity in Service.*

O *Lord, the righteous judge of men*, let thy fear be always before mine eyes, that I may faithfully diſcharge my duty, and my conduct towards my maſter * expreſs my *gratitude*, for all the mercies which thou haſt vouchſafed unto me. Inſpire my heart with an abhorrence of indolence, falſehood, or evaſion, that I may always confeſs the truth, to whomſoever has a right to demand it. Thy all-piercing eye, O Lord, can ſee my inmoſt thoughts, and minuteſt actions! Let my fidelity and reſpect for my maſter be apparent in his ſight, that I may delight in promoting *his* proſperity; and let *our united* endevors advance *thy* glory, and the happineſs of mankind. Give him, O Lord, a juſt ſenſe of his obligations to *Juſtice*, *Piety*, *Temperance*, and every other virtue, that his example may be a perpetual admonition to me, and render my ſincerity acceptable to thee. This I beg, O merciful Father, for Jeſus Chriſt his ſake. *Amen.*

* This prayer is equally calculated for any perſon in ſervitude of either ſex, and as ſuch recommended.

9. *For Obedience in Service.*

O *Almighty God*, who delighteſt in the obedience of thy creatures, give me a *meek* and *contrite ſpirit*, that imitating the humility of my *Lord* and *Saviour*, I may obtain that peace of *mind*, which is far beyond what the world can give. Make me *patient* under *reproof*, and diligent in performing my duty: that my *obedience* to my maſter may be acceptable to thee. Remove far from me all *pride* and *haughtineſs* of ſpirit, that I may learn how to ſupport myſelf under all circumſtances, and with *patience* and *reſolution*, and *ſingleneſs of heart*, ſubdue evil with good, and ever poſſeſs my ſoul in tranquility. Let my conſcience be always void of offence *towards thee* and my *fellow creatures*, that amidſt all the *follies* and *iniquities* which ſurround me, I may acquit myſelf with integrity in thy ſight, and receive the great reward which thou haſt promiſed to thoſe who ſerve thee, in *Jeſus Chriſt*, my *bleſſed Lord* and *Saviour*. Amen.

AN
ESSAY
ON
CHRISTIAN KNOWLEDGE,

made eaſy to the meaneſt Capacity;

AND
EXCUSES

for not receiving the SACRAMENT anſwered.

By the late Moſt Reverend Dr. SYNGE,
Lord Archbiſhop of *Tuam.*

Follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure heart. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrife.
2 Tim. ii. 22, 23.

THE ARCHBISHOP

TO THE READER.

IF thou wanteſt inſtruction in religion, and art not furniſhed with better than what this little book may afford thee, do not content thyſelf with once or twice reading of it, but read it over a great many times: and if there be any paſſage in it which ſeems doubtful or difficult to thee, propoſe it to the miniſter, or to any other diſcreet and well-inſtructed chriſtian, that he may explain it to thee, and never leave off until thou art arrived to a clear knowledge, and ready remembrance of all the things that are therein

contained. And when thou art thus far grounded in the knowledge of religion, ſet thyſelf to the diligent reading of the holy ſcriptures, and ſuch other books as may farther improve thee in it, and effectually ſtir thee up to the diligent practice of it. *If ye know theſe things, happy are ye if ye do them*, John xiii. 17.

PRE-

PREFACE.

TOO many there are of thoſe that profeſs chriſtianity, who underſtand but very little of the true deſign and purport of it; and while they are ſo little acquainted with that which ought to be the rule of their faith and actions, it is not to be wondered, that their opinions are abſurd and fooliſh, and their lives wicked.

Many good ſermons are preached, and books publiſhed for the inſtruction of the people: but as a lecture (however learned and rational) in any art or ſcience, is not to be underſtood by any man who is not firſt made acquainted with the general ſyſtem of it; ſo ſermons and other excellent diſcourſes are but loſt to abundance of men, for want of their being before-hand carefully grounded in the knowledge of thoſe things which generally all chriſtians do agree in.

I grant, indeed, that ſuch things as theſe, men ought to have learned by attending on the work of catechiſing in their younger days: but where they have neglected this ſo neceſſary a thing in their youth, we ought, in charity to their ſouls, to uſe the beſt and eaſieſt method we can, to bring them to it in their riper years.

It has been the judgment of ſome wiſe and learned men, that the moſt effectual way, under God, to bring all chriſtian people to a true and profitable underſtanding of, and ſteadineſs in, their religion, would be, to have a ſet of plain and ſhort diſcourſes compoſed, equal in number to the Sundays in one year, and plainly, and fully containing the whole body of chriſtianity; and to have one of theſe diſcourſes read every Lord's-day in each chriſtian congregation; and ſo to continue from one year to another: and if men could be content with wholeſome inſtruction, and were not ſo ſtrangely fond of novelty, of fancy, and variety of expreſſion, I think indeed that a better way than this could not be contrived.

And this very thing brought it into my mind, that if any reaſonable draught of the whole chriſtian religion could be made in very plain language, and brought within the compaſs of one hour's reading: ſuch a little ſort of a book being put into the hands of thoſe who have not money to buy, or leiſure to read thoſe that are larger; and being often read in private by ſingle perſons, in families, and in *Engliſh* ſchools, and being given in parcels to boys at the *Latin* ſchool, to tranſlate, as their Sunday's exerciſe, might be of extraordinary good uſe, in order to the imprinting, and for ever keeping freſh

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in their minds and memories, ſuch orthodox and neceſſary notions of the chriſtian doctrine, as may always have a moſt profitable influence both upon their faith and practice. In purſuance of which deſign, I have compoſed this ſmall work; and ſhould be very much pleaſed if ſome judicious perſon, who is a ſufficient maſter both of clearneſs of thought, and plainneſs as well as conciſeneſs of expreſſion, would take the ſame thing in hand; who I eaſily grant, might perform it much better than I have done.

The reader is not to expect more here than a general account of the neceſſary doctrines and precepts of chriſtianity: my propoſal being only to give a true notion of theſe things, by way of a foundation for farther knowledge. And for the more particular handling of ſuch matters and quotations of ſcriptures, upon which they rely, I refer them to thoſe many ſermons and other excellent diſcourſes which they have ſuch frequent opportunities both of hearing and reading. I ſhall only add, that it may be of good uſe for a man, as often as he intends to receive the holy communion, to read over this, or ſome ſuch other little book, which may briefly put him in mind of all the particulars of his duty; and ſo be a help to him both in the recollecting of his *ſins, and* renewing of his holy reſolutions.

AN

ESSAY, &c.

ALL that God requires from any man, in order to everlaſting happineſs, is *firſt* to *believe* thoſe things which he has made known; which is called *faith: ſecondly*, to *live* according to the *rules* and *laws* which he has given to us; which is called *obedience:* and, *thirdly*, when a man finds that he has any way *broken* the law of God, to be *ſorrowful* for it, to confeſs it to God, to beg his *pardon* for it, and diligently to amend it for the time to come; which is called *repentance.*

Theſe three things then, namely, *faith*, *obedience*, and *repentance*; do contain the whole ſubſtance of the duty of every chriſtian.

I begin with the firſt of theſe three; and in order to enlighten the mind, and ſtrengthen the faith of a chriſtian, I ſhall endeavour, *firſt*, to ſhew what are the chiefeſt of thoſe things which God has *made known* to mankind, in order to our belief:

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and *ſecondly*, what grounds and aſſurances we have, upon which to believe them.

As to the former of theſe, the things made known by God to be believed by us, are chiefly theſe:

Firſt, *That there is a God* who made the *heavens*, the *earth*, and all things therein contained; and has diſpoſed all things in that moſt uſeful and beautiful order in which they ſtill continue. That *God* is not a *body*, like unto us, nor ſubject unto any ſuch frailties or imperfections as we are: but that he is a ſpirit, eternal, without beginning or ending, moſt *holy*, *juſt* and *true*, *moſt gracious* and *merciful*: that he knows *all* things, can do *all* things, and is preſent *every where*; without being confined to any place. And although there neither is nor can be more than *one God*, yet in the unity of the Godhead, or divine nature, there are *three diſtinct perſons*, of whom frequent mention is made in the holy ſcriptures; and to each of whom both the name, and attributes of God are often aſcribed: the firſt of theſe perſons is called the *Father*; the ſecond the *Son*, and ſometimes the *Word*; and the third the *Holy Ghoſt*, or *Spirit*. And this, in ſhort, is the meaning of what we call the doctrine of the holy, bleſſed, and undivided *Trinity*: which is to be received and believed, becauſe *God* has made it known to us; but ought not to be curiouſly pried into,

into, becauſe it is *above our underſtanding to comprehend.*—As long as we are here in the body, we ſee ſuch things as theſe but as *through a glaſs darkly*; but when we ſhall be advanced to the perfect ſtate of the bleſſed in heaven, then ſhall we ſee *face to face*, and *know even as alſo we are known*, 1 Cor. xiii. 12.

To the firſt of theſe perſons, namely to the *Father*, the holy ſcriptures do more immediately aſcribe the work of creating the world by his almighty power, and of governing and ordering it, and all things in it, by his good providence.

As to the ſecond of theſe perſons, who is called the *Son*, or the *Word*, we are taught to believe that he came down from heaven, and took the nature of man upon him; and became *man for our ſake*; like unto us in all things, *ſin* only excepted: that he was conceived by the *power* of the *Holy Spirit of God*, in the womb of a pure virgin, and born of her, whereby he became both *God* and *man* in *one perſon*, was called by the name of *Jeſus* and *Chriſt*: and after he had lived a moſt *pure* and *unſpotted life*, was falſly accuſed by the people of the *Jews* before *Pontius Pilate* the *Roman* governor, and was put to the *ſhameful* and *painful* death of the croſs: and that it might fully appear that he had ſuffered even unto death, a ſpear was thruſt into his ſide while he was upon the croſs; and after his body

was taken down, it was laid in a ſepulchre, and continued there, without life, until the third day.

Now that we may underſtand how we are concerned in this matter, we muſt here take notice, that the firſt man and woman, *Adam* and *Eve*, whom God created at the beginning of the world, and from whom all mankind are deſcended: this *firſt man and woman*, I ſay, ſoon after they were created, did commit a very great *ſin*, and highly offended *Almighty God*, in eating of the fruit of that tree, which God had *poſitively* and *ſtrictly* forbidden them to eat, under the threatening of a very great puniſhment. By *this ſin* of theirs, their nature became weakened and corrupted, and very much inclined to *ſin* and *wickedneſs*. And becauſe the nature of the children muſt needs be like to that of their parents, the *corruption* of *the nature of theſe two perſons*, who were the common parents of all mankind, did communicate an *univerſal corruption* of nature to all their poſterity: by which all mankind has ever ſince been naturally inclined to do thoſe things which God has *forbid*, and to leave undone thoſe things which he has *commanded:* which corruption of our nature, is what we commonly call by the name of *original ſin*.

And beſides this original ſin, there is no man (except *Jeſus Chriſt*) who has lived to ſuch an age,

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as to be capable of governing and managing his own actions, but what has committed many actual ſins and tranſgreſſions; upon both which accounts we are all *by nature*, rendered unfit for, and uncapable of, that eternal happineſs which God had provided for us; and alſo are become expoſed to the *wrath* of God, and to that *eternal puniſhment* which his juſtice has prepared for ſinners.

This is the ſad and wretched condition which all mankind, *by nature*, are in, ever ſince the ſin of our firſt parents. But notwithſtanding that man had thus brought himſelf into this *evil ſtate*, yet *God in his infinite mercy* would not forſake, or wholly caſt him off; but was pleaſed again to admit us all into a capacity of being reſtored to his *favor*, and to that *eternal happineſs in the life to come*, of which our original and actual ſins had deprived us. And in order to this, he condeſcended to *ſend his Son into the world, to take our nature upon him*, and to become our *redeemer*: his ſufferings and death being accepted of by God, as a ſacrifice and propitiation for the ſins of the whole world: for the ſake of which, and of his moſt holy and unſpotted life, God has been pleaſed to promiſe pardon and acceptance to all thoſe, who either before, or ſince *Chriſt*'s coming into the world, have, or ſhall embrace the true faith, heartily repent of their former ſins, and care-

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fully lead their lives according to the laws and commandments of God. And this which *Jeſus Chriſt* has thus done and obtained for us, is commonly called by the name of the *work of our redemption*.

Furthermore, we are taught to believe that *Jeſus Chriſt* after his death did deſcend into hell. But ſince God has not thought it neceſſary, in his word, to give us a clear and diſtinct account, either what place is here meant by *hell*, or for what reaſon *Chriſt* did deſcend thither, there is no reaſon why we ſhould trouble ourſelves with any *curious enquiry* into this matter.

And after it had ſufficiently appeared, that *Jeſus Chriſt* was truly dead; upon the *third* day after his death he roſe again to *life*, appeared to his *apoſtles*, and very many of his *diſciples*, was ſeen and handled by them, and *eat*, *drank*, and *converſed* with them, for the ſpace of no leſs than *forty* days (that in that time they might have *ſufficient* aſſurances of the reality of his reſurrection) after which, in the ſight of a multitude of them, he was openly *taken* up, and *aſcended into heaven*, where he remains in the higheſt glory, which is called *ſitting at the right hand of God*; where he continues *for* ever, to make *interceſſion with God for us*.

Concerning the *third* Perſon in the holy Trinity, who is called the *Holy Ghoſt*, or Holy Spirit, because he

he works *holineſs* in us, we are taught to believe, that ſoon after *Chriſt*'s aſcenſion into heaven, the *Holy Ghoſt*, being ſent by the *Father* and the *Son*, and *coming forth* from them, did in a *wonderful* manner *deſcend* upon the *apoſtles* and *diſciples* of *Chriſt*; enlightening their minds, and opening their underſtandings, that they might underſtand the holy ſcriptures, and know the *will* of God; giving them gifts and abilities to teach and preach the goſpel with *truth* and *power*; and enabling them to ſpeak all ſorts of languages, that they might inſtruct all the ſeveral nations and people of the world; and giving them power to work miracles, for the better confirming thoſe things which they taught and preached.

Now although the miniſters and preachers of the goſpel do not appear in theſe days to be endowed with the ſame miraculous gifts and abilities as the apoſtles were (there being *other* ſufficient means for the inſtruction of the people, and confirmation of the true faith and religion) yet we are aſſured, that where any man in an honeſt and lawful way, endeavours with ſincerity and diligence to improve his underſtanding, and increaſe his knowledge in the things that relate to *God* and *religion*, for the good both of himſelf and others; the Holy Spirit of *God* will not be *wanting* to ſuch a man, but will

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assist his pious and honest endeavours, and will more and more enlighten his mind, that he may grow and increase in the knowledge of those things which are necessary both to his own, and others salvation. And thus the *Holy Ghost* is the immediate author and worker of those gifts and graces within us, which are necessary for the *edification*, that is to say, the *instruction* of all *christian people.*

And whereas by nature we are all of us inclined to evil, and unable of ourselves to think or do any thing as we should, the Holy Spirit of God, besides the enlightening of our minds with the knowledge of those things which are necessary to salvation, does also move and work upon our conscience, our will, and affections, in order to incline and bring us to, and assist us in the diligent and constant practice of those things which God requires from us. And thus the *Holy Ghost* is also the author of holiness in us; (I mean if we comply with his motions, and do not resist them) which is called the *work of sanctification.*

The whole congregation of people, who, by the outward preaching of the gospel, and the inward motion of the Holy Spirit, have been called and brought to receive and embrace the true faith, and baptized in the name of the *Father*, *Son*, and *Holy Ghost*; all these persons, I say, together with their

children, are called by the name of the *church* of *Chriſt*. And as a *king* is the *head* of his *kingdom*, ſo is *Chriſt* the *king* and *head* of his *church*: and the very end and deſign of *Chriſt's* calling and gathering his church, being the promoting of true godlineſs here, in order to ſalvation hereafter; for this reaſon the church is ſaid to be *holy*, although many perſons who are ungodly, may *outwardly* appear and profeſs to be chriſtians, and live in the viſible communion of the church; as one that is a *rebel* in his *heart*, may yet pretend to be a *ſubject*, and live in outward ſociety with thoſe that are *faithful* to the government.

Furthermore, as a kingdom or commonwealth by its laws and conſtitutions is but one ſociety, although evil men may raiſe factions, make parties, and cauſe diviſions within it; ſo our Saviour *Chriſt Jeſus* appointed and called but *one* church, in the *communion* or fellowſhip of which, all *ſaints*, that is, all good chriſtians, are for ever to be joined and united, and to partake in common of the advantages and privileges which God has promiſed to that ſociety; although by the *perverſeneſs* of ſome, and the *miſtakes* of others, this ſame church, which ought to be entirely *one*, both in *faith* and *charity*, *is* divided into contrary parties, which refuſe and renounce communion with one another.

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And whereas, before the coming of *Chriſt*, the church of God, that is to ſay, the people whom God had outwardly called, and made himſelf and his will, known unto them by his revealed word; whereas this church, I ſay, was then confined to *one particular place and nation*, that is to ſay, to the temple of *Jeruſalem*, and the children of *Iſrael*; *Jeſus Chriſt* has called *all* nations and people indifferently into his church, offering the advantages and privileges thereof, in as ample a manner to the *Gentiles* as to the *Jews*; and accepting of true *faith*, *repentance*, *obedience*, and *worſhip*, alike in all parts and places of the whole world: upon which account the church is called *catholick*, that is to ſay, *univerſal*.

As there is a covenant, that is to ſay, a *mutual agreement* or *promiſe* made between a *huſband* and his *wife*, a *maſter* and his *ſervant*, a *king* and his *people*: ſo in like manner, is there a covenant made between *God*, in and through *Jeſus Chriſt* on the *one* part, and the *church* on the *other*. Every member of the church for his part, promiſes and engages to perform thoſe things which God requires in order to ſalvation, which at the beginning I told you were *faith*, *obedience*, and *repentance*: and God for his part, has promiſed, for the ſake of *Jeſus Chriſt*, that he will *give the grace and aſſiſtance* of his Holy

Spirit to all thoſe who make a good uſe thereof; that he will *pardon the ſins* of thoſe who truly repent: that although when we die, our bodies do return to the earth, out of which they were taken, as our ſouls do to God that gave them, yet a *day* ſhall come, when this world ſhall have an *end*, and *Jeſus Chriſt* ſhall come to judge *all mankind*, at which time, the bodies of all men ſhall be *raiſed* again, and *reunited* to their ſouls: and whereas they who have *lived wickedly*, and *died impenitently*, ſhall be condemned to *eternal torments*, with the *devil* and his *evil ſpirits*, who were caſt out of heaven for their *rebellion* againſt God: they who *faithfully* and *ſincerely* perform thoſe things which God requires, ſhall be rewarded with everlaſting *happineſs* and *joy* in heaven, in the preſence of God for evermore.

And thus we have heard what are the chief of thoſe things which God has made known to mankind in order to our *belief*. The next thing to be conſidered is, what *grounds* and *aſſurances* we have, upon which we *may*, and *ought* to believe them.

And here in the *firſt* place, ſome of theſe things are to be believed, becauſe we are aſſured of them by our own *reaſon* and *underſtanding*. Thus for example, our own *reaſon* informs us, that the world was made and framed by *almighty God*, becauſe we *ſee ſo* much *order*, *beauty*, and *uſefulneſs* in the *whole*,

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and *every part* of it: that *God is eternal, moſt wiſe, good, juſt, powerful, and perfect*, becauſe he is the *firſt cauſe* of all *things*: that *good men* ſhall be *rewarded*, and *wicked men* puniſhed, becauſe *God is good* and *juſt*, *wiſe* and *powerful*, and that theſe *rewards* and *puniſhments* ſhall be diſtributed in the *life which is to come*, becauſe we very often ſee wicked men *proſperous*, and good men much afflicted, as long as they remain in this life. Theſe, I ſay, and ſome ſuch things as theſe, are abundantly taught us even by our *reaſon alone*, and therefore ought to be received and believed, even though God had not made them farther known unto us by any revelation.

But, we have a farther *ground* to believe not only theſe, and ſuch like things as were laſt mentioned, but alſo all the reſt of thoſe things of which I have been giving an account; and that is, becauſe they are plainly contained in *that book* which we commonly call the *holy ſcripture*; to which book we ought to give *credit*, becauſe the doctrine which is contained in that part of it, which is called the *New Teſtament*, was confirmed not only by the *miracles* and *wonderful works*, but alſo by the *death* and *ſufferings of Jeſus Chriſt* and his apoſtles, and many of his diſciples. And for the other part of it, which is called the Old Teſtament, we ought to give the

like credit to that alſo, becauſe *Jeſus Chriſt* and his apoſtles do ſo often, in the New Teſtament, give teſtimony of the truth of it, and aſſure us, that it, as well as the New, was written by *holy men*, who were inſpired by the *Holy Spirit of God.*

And although the ſeveral parts of this holy book were originally written in ſuch languages as are not now generally underſtood by the common people; yet ſince God in his providence, has all along ſtirred up the ſpirits of ſo many holy and learned men, to beſtow ſo much care and pains both in the keeping and preſerving, and alſo in the tranſlating and explaining of this book, and every part of it; we may be very well aſſured, that if thoſe who are unlearned, do give themſelves *diligently* to the *hearing* and *reading* of it, in ſuch languages as they do underſtand, and alſo are careful to *receive* and *follow* ſuch inſtructions as godly men, both by *preaching* and *writing*, do give them out of it, God, who is *good* and *merciful*, will *undoubtedly* accept of them, becauſe that, in this caſe, they do all that is within their *power* to do, and more cannot with any reaſon be required from them.

But if any man ſhould here tell me, that ſome of thoſe things which the holy ſcripture propoſes to be believed, are far above our knowledge and capacity, and therefore that it ſeems impoſſible for us to

give our *aſſent* to them, becauſe we are not able to *underſtand* them: I anſwer, that if any man would perſuſuade me to believe a thing which was plainly *contrary to ſenſe and reaſon*, and ſhould pretend that it was revealed by God, I ſhould immediately, in ſuch a caſe, refuſe to comply, or yield my aſſent, becauſe I am ſure that a good and gracious God will never require ſuch *monſtrous* and *abſurd* things from his creatures: he never will impoſe it upon us to *believe*, that *bitter* is *ſweet*, or *ſweet bitter*; that *darkneſs* is *light*, or *light darkneſs*; *that what we ſee, and feel, and taſte, to be a ſmall portion of bread, is a human body*; *or, that one and the ſame body can be entirely in many ſeveral and far diſtant places at once.*—Such things as theſe, I ſay, I am ſure God will never impoſe upon us to believe; becauſe he has ſo framed the mind of man, as to reject all ſuch *abſurdities* and *contradictions* as theſe, as ſoon as ever he hears them named. But as for things which do not appear to be *abſurd*, but only are dark and obſcure, and not *contrary* to our underſtanding, although it may be very far *above* it, if God has thought fit to declare ſome ſuch things as theſe unto us, there can be no reaſon why we ſhould not give credit to them upon his authority. A man who is born *blind*, believes that there is ſuch a thing as *light*, (although he knows not what it is)

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becauſe all his neighbours tell him ſo; and if the *holy ſcriptures* tells me that there are three perſons in the *unity* of the divine nature, and that the *divine* and *human* nature are joined together in the ſingle *perſon* of *Chriſt*, why ought I not to give my aſſent to theſe things, although I do not underſtand the manner of them?

And thus have I given ſome account of the *firſt* thing which God requires from us; namely, to believe what he has made known, which is called *faith*. I proceed therefore to the *ſecond* thing which he requires from us: which is, to live according to thoſe rules or laws which he has given us, which is called *obedience*.

The way whereby we come to know what the laws of God are, is partly by our *own reaſon*, and more fully by the *holy ſcriptures*: moſt of the things which God commands, are in themſelves ſo very reaſonable and plain, that they who have not the light of his word, may yet very eaſily know them, even by the guidance of their own *underſtanding*, as will preſently appear, when we come to take a view of the particulars: and for the further directing and aſſiſting our *reaſon*, as alſo for the teaching us ſome part of his will, which otherwiſe of ourſelves we could never come to know; he has given us a *full account of his laws in his revealed word*: and this

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is ſufficient reaſon to oblige us to keep them, becauſe he who is our *creator*, and *redeemer*, our *ſupreme Lord*, our *maſter* and our *judge*, *requires* it from us.

The chief and moſt fundamental of the laws of God (and under which all the reſt may be comprehended) are thoſe which are commonly known by the name of the *Ten Commandments*: but for the more eaſy taking a full view both of theſe and all the reſt of God's laws together, they are generally divided into *three* ſorts; the *firſt* whereof contains all thoſe laws which teach us *our duty to God*: the *ſecond* contains thoſe laws which teach every man *his duty towards himſelf*; and the *third* contains thoſe laws which teach us *our duty towards other men*: under which diviſion I ſhall endeavour to give as ſhort, yet *plain* and *comprehenſive* an account as I can of them.

Firſt, then, as for the *duty which we owe unto God*; the chief parts or branches of it are theſe, namely, to acknowledge and believe all thoſe things which he has made known (of which I have already ſpoken:)

To *own* that whatever he *commands* or *threatens* is very *juſt* and *fit*.

To *hope* for, and expect the performance of all his *promiſes* to us upon thoſe very terms and conditions

tions that he has ſet down; neither preſuming upon *God*'s mercy, as if he would bleſs us, although we continue in our *ſins*; nor deſpairing of his *goodneſs* and *favour* towards us, if we *repent* of them and ſerve him faithfully.

To love God above all things, becauſe he is ſo excellent and *perfect* in himſelf, and ſo *good* and *gracious* to us; and to *manifeſt* this our love towards him, by our *earneſt endeavours* to do all things which may *pleaſe* him, *and by ſtriving to enjoy and be with him, as much as we can, here in this life by prayer and meditation, and alſo in the life to come by preparing ourſelves to be for ever happy with him in heaven.*

To fear God above all things, becauſe he is moſt juſt and powerful, and will certainly *puniſh* us for our ſins, if we do not *repent* of them; for which reaſon, we ſhould be more afraid to *offend him*, than to *diſoblige* all the men in the world.

To put our truſt in God, in all manner of *danger* or *diſtreſs*, aſſuring ourſelves, *that if we continue to ſerve him faithfully, he will give us grace and ſpiritual ſtrength, whereby we ſhall be enabled to reſiſt temptations, and to perform our duty*; and alſo that he will either deliver us from the *troubles* and *afflictions* of this world, if he ſees it *beſt* for us, or elſe will *give us ſtrength* and patience to bear them, and

make

make them ſerviceable, in the end, to our *eternal happineſs.*

To *humble* ourſelves before God, in a due conſideration of his *greatneſs* and *goodneſs*, and our own *weakneſs* and *unworthineſs*; ſubmitting ourſelves to his holy will and pleaſure; in all things *chearfully* obeying whatever *he* commands, and not only *patiently*, but *thankfully* bearing whatever *he*, in the courſe of his providence, ſhall think fit to lay upon us; and the more we are *afflicted*, endeavouring the more to be *fruitful*, and *abound* in all the works of *virtue* and *piety.*

To *honour* God inwardly by acknowledging his infinite greatneſs and goodneſs, and to *expreſs* that honour towards him, in our outward actions: coming to the place of his *worſhip* with *ſeriouſneſs*, and behaving ourſelves there with *gravity* and *decency*; paying a due reſpect to his *miniſters* for the ſake of their function, being ready to contribute what in us lies, to the advancement of his glory; *employing his own day in works of exerciſes of piety and charity*; *reading, or hearing, or meditating upon his holy word*, and endeavouring to get the beſt inſtructions we can of it; giving *due attendance* upon, and *obedience* unto, thoſe ordinances which he has appointed, ſuch as *preaching*, *catechiſing*, *baptiſm*, and the *holy communion*; often calling to mind the

vow which we enter into at our *baptiſm*, whereby we are admitted into the viſible ſociety and fellowſhip of *Chriſt*'s church:

To prepare ourſelves conſtantly and diligently by *prayer*, *meditation*, *ſelf-examination*, and *repentance*, that we may be fit to come and *eat of that bread*, and *drink of that cup*, which *Chriſt* has appointed as a *remembrance of his death and ſufferings for us*; *and alſo as the means whereby we partake of and communicate in the merits of his paſſion*; for which reaſon it is called the *holy communion*.

Never mentioning *God's holy name* but with *ſeriouſneſs* and *reverence*; abſtaining from all *vain*, *profane*, and *falſe ſwearing*, *curſing*, and *blaſpheming*; always making a *conſcience* of performing faithfully whatever we have bound ourſelves to by *an oath*, and never making a *jeſt* or a *by-word* of any thing that relates to *God*, or wherein *religion* is concerned:

And laſt of all, to worſhip God both publickly and privately; that is to ſay, to praiſe him for his *goodneſs* and *excellency*; to give thanks unto him for his *bleſſings* both *ſpiritual* and *temporal*, which we have received from him; to *pray* to him for all things neceſſary, both for our *ſouls* and for our *bodies*; to *confeſs our ſins* unto him, and to *beg the pardon* of them from *him*; offering up all theſe our devotions in the *name* and through the *mediation* of

Jeſus

Jeſus Chriſt our moſt bleſſed Saviour and Redeemer.

Theſe, I ſay, are the main branches, and fundamental parts of our duty to God: and as we muſt be ever careful and diligent to perform all theſe things towards him, ſo we muſt not, upon any account, render this, or any part of this ſame duty to any thing or perſon but to *God alone*. We muſt neither *love*, nor *fear*, nor *hope*, nor *truſt in*, nor *honour*, nor *worſhip*, nor *praiſe*, nor *pray* to any *ſaint*, or *angel*, or *image*, or any thing whatſoever, whether in *heaven* or upon *earth*, in the ſame or the like manner as we perform theſe things towards almighty God: for *God is a jealous God*, and will not endure any *rival* or *competitor* in that *love*, *honour*, and *duty* which we owe unto him.

I come now, in the *ſecond* place, to thoſe laws of God which concern the *duty of every man towards himſelf:* the chief branches of which are theſe that follow; that is to ſay,

To be *humble* in our own thoughts, conſidering what *frail* and *infirm*, what *ignorant* and *forgetful* creatures we are:

Not to deſire any praiſe from *men*, but to refer the glory of every thing that may ſeem good in us, wholly and entirely *to God*, who is the author of it.

To be *meek* and *calm* in our *temper* and *behaviour*, never ſuffering *anger*, or any other *paſſion*, to grow ſo ſtrong within us, as to make us either *ſay* or *do* any thing that is unbecoming a *chriſtian*.

Often to conſider and think upon our ſtate and condition, with reſpect both to *this* world, and *that which is to come*, that ſo we may be always upon our guard againſt *temptations to ſin*.

To be patient and contented in all eſtates and conditions of life, as well in *ſickneſs* as in *health*, in *adverſity*, as in *proſperity*; neither murmuring nor repining at any evil that befalls us, nor envying thoſe who ſeem to be in a better condition than ourſelves: not coveting, or in the leaſt deſiring either *riches* or *preferment*, but as *God ſees fit*, and may conduce moſt to his glory; but always ſubmitting to the ſecret hand and directions of God's providence, which is in every thing that comes to paſs in the world.

We are alſo to be *diligent* and *induſtrious* in improving ourſelves more and more in the *knowledge* of religion, and the *practice* of every ſort of virtue; making the beſt uſe we can of that portion of grace which we *already* have, that ſo more may be given to us.

To be very *chaſte* and *modeſt* both in our *actions*, and alſo in our very *words* and *thoughts*, avoiding *not only* all *filthy luſt and uncleanneſs*, but even all

manner

manner of immodeſt diſcourſe; and mortifying and ſubduing all *impure deſires*.

To be *moderate in eating*, *ſober* and *temperate* in *drinking*; not waſting over much time in *ſleep* or *idleneſs*, or any *ſort of recreations*, much leſs in ſuch as are *unlawful*.

Not beſtowing much coſt in *apparel* or *furniture*, or any other thing which ſerves only to pleaſe our *fancy*, or gratify our *curioſity*; but always making ſuch an uſe of thoſe creatures which God has given us, and thoſe liberties which he has allowed us, as may tend moſt to his *glory*, the *good* of others, and the health and welfare both of our *ſouls* and *bodies*.

—And this ſhall ſuffice for a brief account of that duty which every man, *by God's law*, is obliged to perform towards himſelf.

And now, in the *third place*, for that duty which we owe to all other men.

By the laws of God, we are obliged to *love all men*, whatſoever (whether they are *poor* or *rich*, *low* or *high*, *friends*, *ſtrangers*, or *enemies*) although not altogether as *well*, yet as *truly* and *ſincerely*, without any *fraud* or *diſſimulation*, as we *love ourſelves*; and this our love muſt never fail to be ſhewn, by our *hearty prayers* for the *welfare of every man*, and our *ſincere endeavours* to prevent his *hurt*, and promote his *good*, as far as we have ability and opportunity

for it; always *remembring* and taking care, that in our doing *good unto one man*, we do not offer any *injury*, or neglect any part of that duty which we owe unto *another*; but doing unto every man, as we ſhould judge it to be *reaſonable* and *conſcionable* for us to *expect* and *deſire* that they ſhould do by us, if we were in their caſe and condition.

We muſt neither *take away* nor *detain* from any other man, any thing which is his *lawful right*; but whatever is fairly due to him, either by the laws of God, or thoſe of the land, or by any lawful promiſe or agreement made to, or with him, muſt freely and readily be rendered to him, without putting him to the trouble of ſuing or contending for it.

The life of no man muſt be taken away (except by the lawful authority of the magiſtrate, or in one's own *juſt* and *neceſſary* defence) nor muſt his body be *maimed* or *hurt*, or his *good name injured* or *leſſened*, either by *raiſing* or helping to ſpread any *falſe* or *ill-grounded reports* concerning him, or by publiſhing his *faults* or *failings*, except in *juſtice* and *charity* to others we become bound to do it: but on the contrary, we muſt be ready, as we have opportunity, to contribute what in us lies, to preſerve the *life*, and *health*, and *good name*, as well as the goods and eſtate of our neighbor, if they appear to be in danger, either by any accident or by the malicious

deſign

deſign of another againſt them: we muſt not *tempt* or *allure*, or by our *evil example* encourage other men to commit ſin; but as we may *conveniently*, we muſt *admoniſh*, *adviſe*, *reprove*, and *exhort* them for their ſouls good.

Nor may we deceive any man by *falſe* or *equivocating* ſpeeches, or by breaking ſuch *promiſes* as we have made to him; but muſt be *true*, *faithful*, and *ſincere* in all our *converſation* and *dealing* with all men.

Thoſe who are *poor*, or in any diſtreſs or affliction, we are bound, to the beſt of our power, to *relieve*, *help*, and *comfort*; and although *malefactors may* and *muſt* be puniſhed for the *public* good, for a *terror* to others, and for the ſaving and protecting the *lives*, *eſtates*, and *good names* of *honeſt men*, yet nothing of this nature muſt be done either out of *private hatred* or *reſentment*, or with greater *cruelty* or *ſeverity* than what the law requires, and is neceſſary for the true end for which ſuch puniſhments are, or ought to be always deſigned.

They who are under errors as to matters of religion, are to be *argued* with, and *perſuaded* for their ſouls good, in the *mildeſt* and moſt *gentle* manner; nor ſhould any *heat* or *anger*, *railing* or *reviling*, be made uſe of againſt the greateſt *heretics* or *ſchiſmaticks*: neither ought any man to be perſecuted or puniſhed by the civil power, barely for his *miſtakes*

in matters of doctrine, provided that he be *peaceable*, and his *practice* good, and that he neither *attempts* nor *teaches* any thing which tends to the *disturbing of the state*, or to the debauching of the *morals* of the people.

They who without any juſt cauſe are public enemies to the ſtate, (whether they are foreign foes or domeſtic rebels) may be reſiſted, and under the *commiſſion of lawful authority*, ſubdued by force of arms.

If a private enemy unlawfully aſſaults, or any way endeavours to injure a man in his *perſon*, *goods*, or *good name*, it is lawful for the perſon, who is thus aſſaulted or injured, to ſtand up in his own defence, as far as the *juſtice* and *exigence* of his caſe requires. But when we have thus done all that is neceſſary, or that we are able honeſtly to do, for the preſervation of ourſelves or the public, we muſt not proceed farther out of *hatred* or *malice*, to do any thing merely to vex, or grieve, or hurt, even the *greateſt* and moſt *implacable* enemies: but on the contrary, having ſo ſecured ourſelves, as that they can do us no hurt, we muſt always be ready to do them all *manner* of *good* that is conſiſtent with our *neceſſary ſafety*, and with that duty which we owe to the reſt of mankind.

Huſbands ſhould love their *wives* with a moſt tender *affection*; of which they muſt give all the

proof they can in all their *actions*: and *wives* muſt in like manner *love*, and alſo be *obedient* to their huſbands, and each of them muſt be ſtrictly *juſt* and *faithful* to the other in *all things*.

Parents muſt honeſtly endeavour to provide for their children, and to teach and breed them up in ſuch a manner as may be beſt, both for their ſouls and bodies, diligently and tenderly watching over them, to keep them from all harm, countenancing and encouraging them in every thing that is good; and reproving, and ſometimes correcting them, but without bitterneſs or paſſion, when they find them given to any thing that is evil.

Maſters and *miſtreſſes* muſt be juſt and merciful to their *ſervants*; and *ſervants* muſt behave themſelves not only with *faithfulneſs* and *diligence*, but alſo with *obedience* and *reſpect* towards their *maſters* and *miſtreſſes*.

The *paſtors* and *miniſters* of God's church muſt be *exemplary* in their lives, *diligent* and *induſtrious* in their *teaching* and *preaching* of *wholeſome* and *uſeful* doctrine, and adminiſtring and diſpenſing of all the *ordinances* of God, that they may, as much as in them lies, promote the ſalvation of the ſouls of thoſe that are committed to their charge:

And the *people*, on the *other hand*, muſt pay a reſpect to their *paſtors* and *miniſters*, for their work and function's ſake; giving as conſtant and reve-

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rend attendance as they can upon all *holy* offices, and carefully *hearkening* to, and *putting in practice*, all ſuch wholeſome *directions* and *inſtructions*, as they do or ſhall receive from them.

And laſtly, all *magiſtrates* and *rulers*, in their ſeveral ſtations, muſt govern the people that are under them, according to the *laws* and *conſtitutions* of the land, adminiſtring *juſtice* with *diligence* and *diſpatch*, and without *fear*, *favor* or *affection*, of, or to any man; always tempering (as much as in them lies) the *rigor* and *ſeverity* of *human laws*, with that *equity*, *moderation*, and *mercy*, that the *law of God* requires, and is conſiſtent with the *public good*.

And the people, *on the other hand*, muſt behave themſelves towards their *rulers* with *honor* and *reverence* to their *perſons*, and *ſubmiſſion* and *obedience* to their *lawful authority*, making conſcience of performing whatever the law of the land requires, except it ſhould ſo fall out, that ſomething is thereby commanded, which is evidently contrary to God's law: there being nothing elſe that can excuſe a ſubject from giving obedience to the *laws* and *conſtitutions* of that *government* under which he *lives*, except he can make it appear, that *God himſelf* requires the *contrary* from him.

And thus I have done with the *ſecond* thing which God requires from us, which is, obedience to thoſe

laws

laws or rules that he has given us. I come now to the *third* and *laſt* thing that God requires from us, and that is, *repentance*; which, although it may be reckoned as a part of our *obedience*, becauſe it is a thing *commanded by God*, yet ſince it has an equal relation to every one of the divine laws, of which I have been giving an account, I thought it might not be improper to reſerve it to be ſpoken of in the *laſt* place.

Now, when a man has tranſgreſſed any of the *laws of God*, and thereby made himſelf liable to his *wrath* and *eternal damnation*; the firſt ſtep that he muſt take, in order to *repentance* and *reconciliation* with him, is to be truly *ſorrowful for his ſins*, whereby he has provoked ſo *good* and *gracious*, ſo *juſt* and *powerful* a *God*, and run himſelf into ſo great danger. But the truth of this ſorrow is not to be judged of by the *violence* or *paſſionateneſs* of it; but *that* man who has ſuch a due ſenſe of his ſins, as to be effectually moved thereby to *forſake* and *amend* them; *he*, and *he only*, can be ſaid to be *truly* and *acceptably* ſorrowful for them.

Now this ſorrow for ſin muſt, in the next place, move him to make an humble *acknowledgment* and *confeſſion* of them to *God:* and that he may the better perform this, it is neceſſary that he often examine

examine his own *conſcience*, and endeavour to bring his ſins to his remembrance.

At the ſame time when he confeſſes his ſins, he muſt alſo humbly beg *God's pardon* for them for the ſake of *Jeſus Chriſt*, who died for us; and muſt put on ſerious and ſtedfaſt *reſolutions*, that he will amend them, and lead a *better life* for the time to come: and that if he has done any wrong in *word* or *deed* to any other man whatſoever, he will make *reparation* and *reſtitution* to him, to the beſt of his power.

And to conclude all, he muſt ſtrictly keep and fulfil theſe *reſolutions* when he has made them; or elſe all that has gone before will ſignify nothing. For indeed, reformation or amendment of life, is the only thing that completes and makes up the true nature of repentance.

And thus I have endeavoured to give a brief and plain account of all that God requires as neceſſary to ſalvation. And God of his mercy direct us to believe and practiſe accordingly, and grant that in the end we may enjoy the reward of all, even eternal happineſs, through *Jeſus Chriſt* our Lord.

Friends and Fellow-ſubjects.

FROM the conſideration of belief and truſt in the chriſtian religion, it is neceſſary you ſhould know how fooliſh ſome men are, and what pains they take to frighten themſelves, and become arrant cowards in the chriſtian warfare: They profeſs to fight under the banners of Chriſt; and yet deſert him as ſoon as they get into the field — He commands us to remember him, and as a token of our remembrance to partake of his Supper, and in heart and ſpirit to acknowledge the infinite obligations due to him. Will you forget, or *can* you neglect him? J. H.

See what is ſaid in the

EXCUSES

for not frequenting the

HOLY COMMUNION

ANSWERED.

And a brief Account of the End and Deſign of the

LORD's SUPPER;

the obligation to receive it, and the way to prepare for it; fitted to the meaneſt capacities;

Extracted from the late Moſt Reverend

Dr. Edward Synge, Archbiſhop of *Tuam.*

SECT.

SECT. I.

The Command of Jeſus Chriſt to receive the ſacrament of his laſt Supper.

IT is undenied by all who pretend to be *Chriſtians*, that *Chriſt* died for our ſins: That it is only for the ſake of his merits and ſufferings that we can hope for pardon and eternal life at the hand of God: That before his death he left this command with all that ſhould be called by his name, that they ſhould *eat of this bread, and drink of this cup in remembrance of him*; with a view to ſhew forth his death until his coming again: And *laſtly*, That this ordinance is the *communion* of the *body* and *blood of Chriſt*, or, in other terms, the means whereby we do communicate in the benefits of that ſacrifice which *Chriſt* offered, and in the merits of that death and paſſion which he underwent in his *body*, and by the ſhedding of his *blood* for us. Hence it follows, that the receiving thereof is our duty, and alſo a great advantage and benefit.

Theſe things are ſo univerſally owned by all who profeſs Chriſtianity, that I need not offer any thing for the proof of them, or any part of them. Surely then one would think, that when men, who are thus perſuaded, do *abſent* themſelves from this or-

dinance, there muſt be ſome great difficulties in their way; whereas God never denies to thoſe who ſeek it, ſuch aſſiſtance as is neceſſary to perform our duty.

SECT. II.

Excuſe as being great ſinners, anſwered.

Some men ſay, they are great ſinners, and therefore upon that account *dare* not come to the holy communion; but it may be obſerved here, that they are bold enough to *diſobey* a ſtrict command, as if they meant to *continue* great ſinners in ſpite of conviction. If a man lies under the guilt of any ſin, and does not reſolve to forſake and amend it, it is indeed a *preſumption*, whilſt he continues in that ſtate, to come to the *communion*. But this argument extends equally to his *prayers*, whilſt he goes on in a wilful diſobedience. I wiſh this were ſeriouſly conſidered by thoſe men, who make no ſcruple of addreſſing themſelves to God in prayer, whilſt, *by reaſon of their ſins, of which they have not repented*, they dare not approach his holy table.

Whatever ſins a man has been guilty of in times paſt, if he truly repents of them, and heartily forſakes them for the time to come, God has ſo often, and ſo plainly promiſed, in this caſe, to grant a

full and free pardon of them, that they cannot juſtly be pretended as any obſtacle which ſhould hinder us from approaching to him in any of his ordinances.

Since then it is in the *power* of every man, by the aſſiſtance which God continually offers to us, to *repent* of his ſins, if ſuch a man looks upon his ſins as a bar between him and the holy communion, yet it is plainly ſuch a bar, as is equally in his power to remove.

But ſome ſay, though they ſhould ſincerely reſolve to forſake their ſins, yet they may be *tempted* to return again to them: but as no man intends to ſin out of mere preſumption, ſins of frailty and infirmity, ſuch as a haſty word, or a ſudden and unadviſed action, ought not to hinder him from coming to the holy communion; for as St. *James* tells us, that *in many things we offend all* (a), ſo there is not any man upon the face of the earth who can be ſure that he ſhall always keep himſelf free from all manner of ſin. On the contrary, as there is no man but has his ſhare of human infirmities, ſo is it reaſonable to conclude, that, in the courſe of his life, theſe will ſometimes unavoidably ſurpriſe and betray him into ſome ſins. We muſt therefore ſtrive for the victory, and we may as reaſonably

(a) Jam. iii. 2.

hope, that by God's grace, and our own diligent and careful endeavors, we ſhall every day more and more pevail againſt them. If it were a good reaſon for abſtaining from the holy communion, becauſe a man cannot at once get a full and perfect victory over them; I cannot ſee, how even the beſt of men could ſafely venture to partake of it; and conſequently this would be the way wholly to lay aſide and aboliſh the very ordinance itſelf.

As for *wilful* and *deliberate* ſins, or returning again into an habitual courſe of wickedneſs, there is no man, but by the grace of God, and his own endeavors, may, if he pleaſes, for ever ſecure himſelf againſt it. For however God may think it fit, for our greater humility, and a farther trial, to leave us expoſed to ſome of the common infirmities of our nature; yet in reſpect of all habitual or deliberate ſins, we may aſſure ourſelves, that *he is faithful, and will not ſuffer us to be tempted above what we are able; but will with the temptation alſo make a way to eſcape, that we may* (if it be not our own fault) *be able to bear it* (b). Nor will he fail to *draw nigh unto us*, whilſt we continue careful to *draw nigh unto him* (c). Let us then but ſtedfaſtly reſolve, that we will be hearty and induſtrious in doing what lies in our own power, and we need not

(b) 1 Cor. x. 13. (c) Jam. iv. 8.

be

be diſcouraged by any ſuch fears. If, after a ſerious repentance, a man ſhould be prevailed upon to return to his former wickedneſs, in as high or a higher degree than before; yet, even in this caſe, we cannot conclude that ſuch a perſon is for ever excluded by God from all poſſibility of pardon and reconciliation. On the contrary, we muſt conſider how highly the mercy of God is ſet forth and magnified, even towards the greateſt ſinners, upon their true repentance; that *he has no pleaſure in the death of the wicked, but that the wicked turn from his way and live* (d): that *he is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance* (e): that *though our ſins be as ſcarlet, or as red as crimſon*, yet God is ready upon our repentance to make them *as white as wool, or ſnow* (f).

From theſe and many ſuch paſſages of ſcripture, we may gather, that if the moſt profligate and relapſed ſinner does, even after a long time, come at laſt to ſuch a ſenſe of his own condition, as thoroughly to *turn from the wickedneſs that he hath committed*, and live the remainder of his days in the practice of virtue and good works, *doing that which is lawful and right*, even ſuch a perſon as this *ſhall ſave his ſoul alive* (g).

(d) Ezek. xxxiii. 11. (e) 2 Pet. iii. 9. (f) Iſai. i. 18. (g) Ezek. xviii. 27.

At the ſame time it muſt be obvious to common ſenſe, that the *greater* a man's ſins have been, and the *oftener* he has relapſed into them, the deeper his ſorrow and repentance muſt be. But to make our *fear* a pretence for keeping ourſelves back from this ordinance of God, is in fact to neglect the means of repentance; and to render ourſelves criminal in a *greater* degree, for fear we ſhould be ſo in a *leſſer*.

SECT. III.

Excuſe on account of duty or buſineſs, anſwered.

Some men pretend, that they are ſo continually engaged and taken up with buſineſs, that they have not time to prepare themſelves for the holy communion; and therefore do not come to it.

Theſe muſt know, that this *duty* or *buſineſs* is either lawful or unlawful. If it be ſuch as cannot be followed with a good conſcience, it muſt be renounced in any caſe: if it be lawful and commanded, and engages us in nothing which is diſhoneſt; ſuch buſineſs as this is ſo far from unqualifying a man, that it rather renders him the more fit to receive the holy communion. For as *idleneſs* is itſelf a ſin, and the *mother*, or at leaſt the *nurſe* of all manner of wickedneſs, ſo honeſt and lawful

buſineſs is a duty in which every man is obliged to be diligent (h).

But ſome ſay their time is ſo wholly taken up, that they have not leiſure for the performance of thoſe ſolemn devotions which are neceſſary in order to their due preparation.

Such may be the condition of ſome, as not to have ſo much as a place of retirement for their private devotions, as in the caſe of private ſoldiers in a camp, and ſuch like. But it is a miſtake which ſome well-meaning men entertain, that they muſt not venture to receive the holy communion, except they ſay ſo many prayers, and ſpend ſo many hours in retirement and meditation for ſome days immediately before the celebration of it.

Where a man indeed is at his own command, and maſter of his own time, he is much to be commended, if upon ſuch an occaſion he ſpends more hours than at other times, in private prayers, reading, and meditation, that he may *trim his lamp* before he goes *to meet the bridegroom*; and cleanſe and adorn his *wedding garment*, before he comes to the marriage feaſt. But where the *public ſervice* of a man's country, or the *private neceſſities* of himſelf or his family, engage him in ſo much buſineſs, as that he has not ſuch leiſure for retirement; if, in the midſt of his affairs, he takes care to have God

(h) 1 Theſſ. iv. 11. Eph. iv. 28.

in his thoughts, and often to lift up his heart to him by private ejaculations; if he has neither chamber nor cloſet, garden nor field to withdraw himſelf into; if he ſeriouſly retires into his own thoughts, he may well hope for acceptance. A man may do this in any place, upon *his bed*, at midnight, and even in the midſt of the *greateſt croud in the day-time*; he may there enquire into his paſt ſins, and renew his reſolutions of amendment; and if all this proceeds from an *honeſt and well-meaning heart*, truly and affectionately diſpoſed to the ſervice of God, and the practice of piety, no doubt but he will be as well accepted by God, as thoſe who have better opportunities for ſuch performances.

SECT. IV.

Excuſe on account of ignorance, anſwered.

Some apprehend that they are not fit to come, becauſe they are ignorant, and not well inſtructed in the principles of their religion.

If a man be ignorant of thoſe things which are ordinarily neceſſary to the ſalvation of every *Chriſtian*, it is evidently not fit that he ſhould come to the holy communion, until ſuch time as he is better inſtructed. But *ſuch inſtruction* as this is ſo *eaſy* to be had amongſt us, that it muſt be every man's

own

own fault if he wants it. How eaſy is it for every man, who either reads the ſcripture, or hears it read, ſufficiently to learn all the great and neceſſary things of the *Chriſtian* religion? As for example,

That God created all things:

That *Jeſus Chriſt* is the Son of God:

That the ſame *Chriſt* came into the world, and took our nature upon him, to ſuffer for our redemption:

That after he had ſuffered, he roſe again from the dead, and aſcended into heaven, where he remains for ever in the glory and majeſty of God, making interceſſion for us:

That he ſhall come again at the end of the world to judge both the living and the dead (who ſhall at that time be raiſed again) and to ſentence every man, either to everlaſting happineſs, or eternal miſery:

That every *Chriſtian* is to be admitted into the church by *baptiſm*:

That it is his duty to live *ſoberly, righteouſly, and godly, in this preſent world*:

That it is by the aſſiſtance of the *Holy Ghoſt*, who is the giver of ſpiritual life unto us, that we are alone enabled to perform theſe duties:

Laſtly, that in remembrance of the death and paſſion of our Saviour *Jeſus Chriſt*, we are commanded

manded to *eat of that bread, and drink of that cup*, which he has appointed, and which is the communion of his body and blood; that is to ſay, the *means* whereby we do communicate in the benefits of the ſacrifice which he *offered*, and in the merits of his paſſion, which he underwent in his *body*, and by the ſhedding of his *blood*, for our ſakes.

All this is ſo eaſy to be *learnt* and *underſtood*, that it is a great ſhame for any one, who lives in a *Chriſtian* country, to be ignorant of any part of it. And he who is thus far inſtructed in his religion, and endeavors, according to his ability, to increaſe his knowledge of divine things, and adds the *honeſt* and *ſincere* practice of what he underſtands, needs never to fear that God will reject him for want of *more* knowledge. Although we muſt, according to our capacity, *add to our virtue, knowledge*; yet it is not abundance of knowledge, but much *honeſty*, *charity*, and *true piety*, that renders us acceptable and pleaſing to God (i).

SECT. V.

Excuſe for want of faith, anſwered.

Some complain their faith is weak and wavering, and perplexed with doubts.

(i) 1 Cor. i. 29. to the 7th ver. of chap. ii.

To

To ſuch it may be urged, that the ſtronger and firmer a man's *faith* is, ſo much the better; and he ought to endeavor, as much as in us lies, that our faith be built upon ſure and ſolid principles, as well for our own comfort and ſatisfaction, as that we may be able, upon occaſion, *to give an anſwer to every one who ſhall aſk us the reaſon of the hope that is in us* (k). But when a man has done what he can to ſtrengthen and confirm his faith, if it ſtill continues infirm, and weak; yet if he be *honeſt* and *pious* in his life and practice, he is ſtill acceptable to God. *Strength of faith* is not a thing entirely in our power, and therefore not ſo much a duty in us, as a *reward which God is pleaſed to beſtow*, in ſuch a meaſure as he thinks fit, upon thoſe who are ſincere and diligent in his ſervice: and *he that is weak in the faith*, may yet be a very good *Chriſtian*, and fit to be received into the church of *Chriſt*, although he be not qualified for *doubtful diſputations* (l).

It ſhould be remembered, that as long as a *tree* continues to bring forth plenty of fruit, we are ſure it is *alive*: nor do we preſently cut it down and caſt it into the fire, becauſe it is not altogether ſo well fixed at the *root*; though it be ſubject to be ſhaken by the violence of the wind. The weakeſt

(k) 1. Pet. iii. 15. (l) Rom. xiv. 1.

faith

ith which produces abundance of *good works*, will e accepted by God; when the ſtrongeſt faith, if *erren* and *unfruitful*, will be rejected (m).

Whenever, therefore, an honeſt and well diſpoſed man finds his faith to be any way weak and wavering, let him take up the good man's ſpeech n the goſpel, *Lord, I believe, help thou my unbelief* (n). And let him never fear but that God, who is infinitely gracious and merciful, will accept of him.

SECT. VI.

Excuſe for want of love to God, anſwered.

Some are afraid they do not *love God* as well as they ought; and the reaſon of this fear is, becauſe they do not find in themſelves ſuch warm and *affectionate* motions of their minds towards him, as they apprehend to be ſuitable to his infinite excellency and goodneſs: and for this reaſon, they dare not venture to come.

The more ardent and affectionate our *love* to God, as well as our faith, is, the happier we are; but as our faith is to be judged of by its *fruitfulneſs*, rather than its *firmneſs*, ſo the *love of God* conſiſts in *keeping his commandments* (o).

(m) Jam. ii. 14, &c. (n) Mark ix. 2. &c.
(o) 1 John v.

Some

Some people are naturally of ſuch a temper, as more eaſily to be moved with a *paſſionate affection* towards thoſe they love, than others; and yet thoſe who do not find ſuch warm motions within themſelves may be as ready, and as willing to do acts of kindneſs where they profeſs a friendſhip. Nor is the love of the latter to be leſs valued, becauſe it appears to be ſeated more in the *judgment* and *will*, which are ſubject to leſs alteration than the *affections*. The true love of a *wife* to her *huſband* is to be meaſured by her readineſs to ſerve and pleaſe him in all things, rather than by the fondneſs which ſhe expreſſes to his perſon.

If therefore a man finds himſelf ſtedfaſtly reſolved, *with full purpoſe of heart to cleave unto God*, and upon all occaſions to do what he commands, ever preferring the pleaſing of him before any, or all the honours, profits, or pleaſures of this world; he may aſſure himſelf, that he is a real and true lover of God; nor need he abſent himſelf from the holy communion, for want of that ardency and *livelineſs of affection to God*, which the very beſt of men perhaps do oftener *wiſh* for, than *enjoy*, or find within themſelves.

SECT.

SECT. VII.

Excuſe on account of want of charity, anſwered.

Others fear they are not in *perfect charity* with all the world: they have ſometimes had to do with men of baſe and unjuſt dealings, who have broken their promiſes, and it may be their oaths, and thereby betrayed them who have depended on them; or have otherwiſe been guilty of wicked and unworthy practices. And although, in obedience to God's commands, theſe would not do any thing by way of revenge, yet as often as they *ſee* them, or *think* of them, they find their blood riſe againſt them, and cannot ſuppreſs that anger and indignation which ſprings up in their minds againſt ſuch perſons. Therefore they fear, that their charity is defective, and ſo dare not come to the holy communion.

Our *charity* towards *man*, as well as our *love* to *God*, is to be meaſured by the purpoſes and reſolutions of our *will*, and our *actions* conſequent thereto, and not by the ſudden motions of our *paſſions* and *affections*, which in the caſe above-mentioned, may be ſcarcely ſo much in our power, as wholly to be conquered and ſtifled by us. But whatever paſſionate reſentments may *force* themſelves into our minds upon ſuch occaſions as theſe, if we do not

ſuffer them to break out into bitter and reproachful expreſſions, or malicious and revengeful actions; and if in ſpite of our anger, we do firmly reſolve, in obedience to God's commandments, to return *good*, and not *evil*, for *evil*: if, as St. *Paul* directs us, when we are *angry*, we watch over ourſelves, that we *ſin not* (p), which is certainly in our power, through the grace of God; we need not fear that any ſuch inward motions of our paſſions, as we cannot wholly ſuppreſs, but do not ſuffer to break out into any ſinful words or actions, will be imputed to us as a breach of charity.

SECT. VIII.

Excuſe for want of ſorrow for ſin, anſwered.

Some are afraid, that they are not ſorrowful enough for the ſins which they have committed, becauſe they do not find their grief ſo *quick* and *pungent* as they think it ought to be, nor ſtrong enough even ſo much as to bring a tear from their eyes; and therefore they dare not venture to come.

True it is, that we can hardly grieve too much for our ſins, whereby we have offended God; and if *rivers of tears* could run down from our eyes, they would be but little enough. But yet, our ſorrow

(p) Eph. iv. 26.

for ſin is not to be meaſured by the *paſſionateneſs* of it, or the *tears* it produces; but is altogether to be eſtimated by the *amendment* which it cauſes in our lives.

It is a never-failing rule which St. *Paul* gives us to know *godly ſorrow* by, which is, that it *worketh repentance* (q). If then a man has ſo true and ſerious a ſenſe of his ſins, as that it brings him to repentance, that is to ſay, to a thorough and laſting reformation of his life; this ſorrow, though it never affects him in a paſſionate way, or draws any tears from his eyes, is certainly true *godly* ſorrow, and ſuch as ſhall be accepted by God, becauſe it worketh *repentance*, which is the only end for which godly ſorrow is either required or valued.

SECT. IX.

Excuſe from the irkſomeneſs of a preparation.

There are alſo ſome who complain, that when they would ſet themſelves to prepare for the holy communion, they grow ſo tired with the length of thoſe devotions which are required, that they are not able to accompliſh what they propoſed. And when they would even *force* themſelves to continue their prayers and meditations, they cannot, with all their care, keep their minds fixed and attentive

(q) 1 Cor. vii. 10.

upon what they are about. Their thoughts will unavoidably wander upon other things that are idle and impertinent. This they apprehend to be the ſin of *drawing near to God with their mouths, and honoring him with their lips, when their heart is far from him* (r), and therefore dare not come to his holy table.

Whenever we addreſs ourſelves *to God in prayer*, we ought certainly to uſe our utmoſt endevors to *fix* and *compoſe* our minds, that our thoughts may not wander, and go aſtray, if we can poſſibly hinder them: for he who pretends to pray with his lips, and does not withal *ſtrive* that his *heart* and *mind* be devoutly affected, may juſtly be taxed with ſome part of the ſin juſt mentioned. But when a man has done the beſt he can to fix his thoughts, and keep his mind from wandering in prayer; if, after all this, idle and impertinent imaginations do croud themſelves upon him; and, like flies, though continually beaten off, return again, and moleſt him: in this caſe he may aſſure himſelf, that God who is gracious and merciful, will never impute that to him as a ſin, which with all his endevors he cannot help. It will only be reckoned upon the ſcore of his *infirmities*, againſt which, *he muſt ever ſtrive*; but, it may be, ſhall never *wholly conquer* them as long as he lives.

(r) Iſa. xxix. 13.

There

There is one piece of advice, very proper to be offered unto thoſe that are in theſe circumſtances; which is, that they ſhould comprize their private devotions in as *few words* as conveniently they can; and they will neither be ſo apt to be tired, nor their thoughts to wander, as when they are drawn out to a greater length. It is not *much ſpeaking* that makes our prayers the *more acceptable to God*, or the *ſooner heard* by him (s). And it is eaſy to comprehend all that is neceſſary to be ſaid in prayer, in *a few words*. The Lord's Prayer is but ſhort, and yet very full: and certainly a form moſt acceptable to God. The publican's, *God be merciful to me a ſinner*, was as well received, coming from a ſincere and honeſt heart, as if he had made his confeſſion in more words. There is no manner of doubt, but that *ſhort* and *devout ejaculations* (t) frequently offered up to God, with a pious ſoul, ſhall effectually prevail at the throne of grace, when they come from ſuch a perſon, as, by reaſon of his natural frailty and infirmity, is not able to make longer prayers.

(s) Mat. vi. 7. (t) Luke xviii. 13.

SECT. X.

Excuſe on account of company, anſwered.

Some there are who are given to mirth and company-keeping; and knowing not well how to become *ſerious* and reſerved, think themſelves unfit for the holy communion; and therefore do not come.

A *chearful* and *pleaſant* diſpoſition is ſo far from being unlawful, or diſpleaſing to God; that, where it is kept within due bounds, it is very ſerviceable to the promoting of *peace* and *love* in the world, which is one of the great ends of the *chriſtian* religion. Let a man but take *ſtrict* care, that his mirth be not ſinful in itſelf, nor inſtrumental to promote wickedneſs in the world: let him not *droll* upon religion and piety, nor *make a mock at ſin*: let no jeſt that is *bitter* or *ſarcaſtical*, or tending to the diſcredit or undervaluing of his neighbour, or which is any way profane, filthy, or obſcene, come forth of his lips; nor ſhew any *delight* or *ſatisfaction* when ſuch things are vented by others: let him abſtain from all debauched *ſongs* or *ſtories*, and never promote, but always diſcountenance all kinds of rioting, drunkenneſs, lewdneſs, and profaneneſs: let him be ſure, that his mirth *betrays neither himſelf*,

nor others, to any thing which is *contrary* to piety, charity, or ſobriety. As long as he keeps himſelf within ſuch bounds, he needs not fear that a *chearful* and *facetious* behaviour will render him the worſe *Chriſtian*, or the leſs fit to receive the holy communion.

SECT. XI.

Excuſe from uneaſy thoughts, anſwered.

Laſt of all there are, who having met with many croſſes and afflictions, have their thoughts ſo diſcompoſed, and diſtracted with care, grief, or trouble, that they cannot ſettle their minds, as they think they ought; and therefore do not come to the holy communion.

It is obvious enough, that if any trouble or affliction provokes a man to impatience, and prevails ſo far as to make him *murmur* and *repine* againſt the providence of God; this, indeed, is a *ſin*, and muſt, as all other ſins, be repented of. But if there be no more in it than this, that the croſſes and vexations under which a man lies, do ſo diſcompoſe his mind, as that he cannot keep his thoughts from wandering when he is at his devotion, it can be no juſt excuſe.

SECT.

SECT. XII.

Excuſe from the ſuppoſed inefficacy of receiving, anſwered.

If a man reaps no benefit by the reception of the holy communion, the fault is altogether his own, becauſe either he does not *duly prepare* himſelf for it, or does not receive it *ſo often* as he ſhould. Some bodies are ſo diſtempered, and ſtomachs vitiated, that they turn the beſt food into corrupt and evil nouriſhment: and if a man of the moſt healthy conſtitution ſhould eat but one meal in a week, it would never keep him in health and ſtrength; but let the ſtomach be cleanſed, and the body brought into good order, and then let the man eat his conſtant and daily meals, and he ſhall find both his health and ſtrength increaſe upon him. The caſe is juſt the ſame with this *ſpiritual food*, which is exhibited to us in the holy ſacrament. Whilſt the ſoul is thus diſtempered *with ſins unrepented of*, it will rather do us *hurt* than *good*, to receive it; and when men partake of it but once in a year or two, or it may be, not ſo often, whatever ſtrength or refreſhment their ſouls begin to find thereby, is loſt and forgotten before it comes again to be renewed by the ſame ordinance. But let a man by a *ſincere repentance*, and an *honeſt heart*, come as often as he can to God's holy table; he need not doubt but that

by the frequent and conſtant uſe of this holy ſacrament, he may find himſelf to grow in grace, becoming ſtill better and better enabled to reſiſt all temptations, and daily find more and more quiet and comfort in his mind and conſcience.

SECT. XIII.

The end and deſign of the holy communion.

Nothing can be more obvious, that except a man have an intereſt in the death and paſſion of *Chriſt*, and be made a partaker of the merits of his ſufferings, and of that *propitiation* which he thereby made for the ſins of the world (u), he can have no juſt ground to hope for everlaſting ſalvation.

That both theſe ends might be effectually obtained, and that all *Chriſtians* might *affim*, in a *lively* manner, be put in mind, and alſo, at the ſame time, be made partakers of the merits of *Chriſt*'s death and ſufferings, this *ſacred ordinance* was appointed by him, both as the commemoration of his *paſſion*, and the communion of his *body* and *blood*. Thus the apoſtle St. *Paul* tells us, in the cleareſt and moſt explicit terms, what three of the evangeliſts have alſo recorded, that *the Lord Jeſus, the ſame night in which he was betrayed, took bread, and when he had*

(u) 1 John ii. 2.

given

given thanks, he brake it, saying, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as often as ye drink it, in remembrance of me (x). *For* (says the apostle in the same place) *as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come* (x). And the same St. *Paul* tells us (y), that the *cup of blessing which we bless, is the communion of the blood of Christ; and the bread which we break, the communion of the body of Christ.* From which passages of scripture it is obvious, why this divine institution is ordinarily called, sometimes the *Lord's Supper*, and sometimes the *holy communion.*

Here, then, we have a full and plain account, *for what end and purpose this ordinance was instituted and appointed.* It was appointed,

First, to put us in remembrance of the death and sufferings of our Saviour *Jesus Christ:* the breaking of the bread being put to represent the *crucifixion of his body*, and the *wine* his *blood*, which was shed for us:

Secondly, that it might be to us not only the *commemoration*, but also the *communion* of the body and blood of *Christ*; *that is* to say, the *means* which *God*

(x) 1 Cor. xi. 23, &c. (y) 1 Cor. x. 16.

himself

himſelf has ordained, by the uſe of which we do communicate in the benefits of that ſacrifice which *Chriſt* offered, and in the merits of that death and paſſion which he underwent in his *body*, and by the ſhedding of his blood for us; as already obſerved.

SECT. XIV.

The obligation which lies on all Chriſtians to receive the holy communion.

What obligation can be ſtronger than the plain and poſitive command of our Saviour *Chriſt* himſelf? He has laid his command upon us in as expreſs terms as can be; that we ſhould *do this*, that is to ſay, *eat of this bread, and drink of this cup, in remembrance of him* (z). And that theſe words were ever underſtood to contain in them a ſtrict command, perpetually binding *all Chriſtians* to the obſervation of it, moſt evidently appears, from the ſcriptures as well as from the conſtant care and concern which the apoſtolic and primitive church always ſhewed, in the maintaining, and decent celebration of this ordinance.

Beſides the authority of our Saviour, which alone is ſufficient to lay an indiſpenſable obligation upon

(z) 1 Cor. xi. 23, &c.

us,

us, there are several collateral circumstances and considerations, which add an extraordinary weight and force to this command; namely, that it was given at that very time when he, who was our *best friend*, and *greatest benefactor*, was just ready to *die*, and lay down his life for our sakes; and not only so, but this *command* was given us to be observed in *remembrance* of *him*, and of *that death* which he underwent for us.

If a *dying friend*, before his departure out of the world, were to make any request which was not impossible or unreasonable in itself; should you not think yourself much wanting in that friendship which you had professed to him, if you should omit or neglect to perform it? But if this friend had been one, not of the common sort, but a very great and extraordinary benefactor to you; and if, beyond all this, he was just going to lay down his life for your sake; if his request were, that you would do something which might be a means to keep you always in *remembrance* of him, and of what he had done for you, you might well be accounted as one of the most thoughtless and ungrateful wretches that ever lived, if you did not most punctually observe and fulfil whatever should thus be enjoined and laid upon you.

Now, beside the *authority* which our Saviour *Christ* has to lay an obligation upon us, we all of

us, must acknowledge, that he is our *friend*, our *greatest friend*, and *chief benefactor*; and that it was for our sakes alone that he underwent all his *sufferings*, and yielded up his life upon the cross.

And since he has made this request, and left it as a *command* unto all who should believe on him, that *they should eat of this bread, and drink of this cup, in remembrance of him*, and of what he had suffered for us; I would fain know, how any man who calls himself a *Christian* can possibly be excused from the imputation of the greatest ingratitude, as well as disobedience, if he neglects to do what he thus appears to be so strongly and doubly obliged to? And with what *confidence* can he *hope* to be saved by the *merits* and *passion* of *Christ*, whilst he refuses or neglects to commemorate his *death* and *sufferings* in that manner which *Christ* himself has appointed?

Thus it appears, that we are plainly obliged in point of *duty*, because we are expressly commanded by *Christ Jesus* our Saviour; and in point of *gratitude*, because this injunction was laid upon us by our best friend and greatest benefactor, when he was just ready to lay down his life for us, that it might serve as a means to keep up in his church a *lively remembrance* of him, and of his great love to us *for ever*.

SECT.

SECT. XV.

How often we ought to receive the holy communion.

Every ſincere *Chriſtian* is obliged to *partake of the holy communion as often as he has opportunity for it.* The truth of this aſſertion will appear beyond all exception.

It will eaſily be granted, that whoever is an honeſt and *ſincere Chriſtian*, ought not to let ſlip any opportunity that is fairly offered him of expreſſing his thankfulneſs to almighty God for that infinite mercy vouchſafed unto mankind, in our redemption by the death and paſſion of our bleſſed Lord and Saviour. He that is wanting in his thankfulneſs to God for ſo ineſtimable a benefit, plainly demonſtrates, that he is not thoroughly ſincere in his *Chriſtianity.*

The devout participation of the holy communion is one very fit and proper way of expreſſing our thanks and acknowledgments to God for our redemption, by the ſufferings and death of *Chriſt.* It was for the thankful commemoration thereof this very ordinance was appointed. And it is ſo very plain, that no man who owns the authority of the holy ſcriptures, and is not miſled by falſe and enthuſiaſtic notions, can deny, or ſo much as doubt *of it.* From whence it muſt needs follow, that he

who

who has a *fair opportunity* of receiving the holy communion, and yet *neglects* to partake of it, is deficient in the expreſſion of his thankfulneſs to God; and conſequently is not ſufficiently ſincere in *Chriſtianity*, which he profeſſes.

Whoever has an opportunity offered him of doing a good act, and has no juſt reaſon or excuſe for his not doing of it, is certainly bound and obliged to do it, according to the opportunity which is ſo offered, and no body in his right mind can pretend to ſay the participation in the holy communion is not a good act.

SECT. XVI.

Excuſe on account of preparation neceſſary, anſwered.

It may be urged perhaps, that ſometimes an opportunity for receiving the holy communion may offer, when a man is not *prepared* for it. He who is a ſincere *Chriſtian* ought never to be *unprepared*, for all ſolemn acts of devotion require a *general* and a *particular* preparation. The *firſt* ought always to be making, and is not the work of a few hours only, but ſhould be the main buſineſs of every man's whole life. The *ſecond* or *particular preparation* is then more eſpecially to be made, when we are approaching to God, and have a *particular* deſign of coming to his holy table.

The *general preparation*, which is neceſſary for every one that would come with acceptance to the holy communion, is *repentance* for his paſt ſins, together with a *virtuous* and *holy* life, agreeable to the laws of God, to the beſt of his power, not *wilfully* or *habitually* ſtraying from thoſe rules which are preſcribed to us in the goſpel. This is plain, both from reaſon and ſcripture, that not only he who comes to the holy communion, but he who offers up his prayers to God, whilſt he *wilfully* perſiſts in any known ſin, or the neglect of any known duty, is guilty of an affront to the divine majeſty. And this muſt be the caſe of every man who bends his knees, or ſhews outward ſigns of reverence to him at the holy communion, while his heart and affections are not truly bent to ſerve and obey him, but, on the contrary, lives in an habitual violation of his laws.

SECT. XVII.

Excuſe on account of particular preparation, anſwered.

There is certainly a more *particular preparation*, which is very proper, in order to the reception of the holy communion, which the apoſtle St. *Paul* tells us is *ſelf-examination*. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that*

cup

cup (a); that is, in other terms, that whenever a man deſigns to preſent himſelf at God's holy table, he ought *ſeriouſly* to call himſelf to an account, whether he be ſo qualified, as to be acceptable to God when he comes there; that is to ſay, whether he really and truly has that *general preparation* juſt mentioned, and without which he ought not to come. For if ſuch an enquiry as this be not often and carefully made, the filth and pollution of ſin will, by little and little, inſenſibly cleave to our ſouls, till, by degrees, it deſtroys and takes away that *general preparation* which ought always to be kept up and maintained by us.

Whilſt we *ſlumber* or *ſleep*, our *lamps* will be apt to burn dim, and therefore muſt be new *trimmed* at our going out to *meet the bridegroom* (b); and when we have put on the *wedding-garment*, it is very fit, that as often as we come to the marriage-feaſt, we ſhould examine and take a careful view of our *dreſs*, for fear it ſhould have contracted ſome ſpot or defilement.

Here it may be demanded, Is this all the preparation that is neceſſary to the receiving of the holy communion, that a man ſhould lead a virtuous and *Chriſtian* life, and not be conſcious to himſelf (upon

(a) 1 Cor. xi. 28. (b) Mat. xxv. 5, 6, 7.

the examination of his *conſcience*) that he continues in any unrepented ſin? Is it not abſolutely neceſſary, that upon *every* ſuch occaſion as this he ſhould run through the whole catalogue of ſins, and examine himſelf particularly upon every one of them, with all their circumſtances and aggravations? and ought not he alſo, for ſome days before, to ſequeſter himſelf from all worldly buſineſs whatſoever, and to ſpend his time in *prayer*, *meditation*, *reading*, and ſuch like acts of devotion?

Such a ſtrict and particular examination of our conſcience is undoubtedly ſometimes the duty of every man: for except we thus *ſearch and try our ways*, that we may clearly diſcern wherein we have gone aſtray, we ſhall not be able to *turn again to the Lord* as we ought to do (c). Nor can any time be more proper and convenient than when we are about to approach unto God's table, that ſome ſuitable prayers and meditations be uſed upon this, as indeed upon every occaſion whatever that is of great moment to us. Every man's own reaſon muſt tell him this is a part of his *Chriſtian* duty. But that *every time* he receives the holy communion, he ſhould thus nicely examine himſelf, if there be not *ſome other particular reaſon* for it, and that ſo much

(c) Lam. iii. 40.

time

time *extraordinary* ſhould always be ſpent in prayer and meditation, more than at other ſeaſons, there is no argument, either from reaſon or ſcripture, to prove it to be neceſſary.

It is beyond diſpute, that the *primitive Chriſtians* did every Lord's day (if not oftener) receive the holy communion; and if they had thought themſelves obliged to ſpend ſo much time always in *particular preparation*, as ſome men ſeem to think neceſſary, it would ſcarce have been poſſible for them to have had ſufficient leiſure from their devotions, to have followed the buſineſs of their callings, to get a livelihood for themſelves and their families. And thoſe *extraordinary* long exerciſes of prayer, reading, and meditation, which ſome do require, by way of preparation to this ordinance, as they affright and keep away many from it, who find they are not able to go through with them; ſo is the performance of them ſuch a tireſome thing to others, that it often makes them heavy, and unapt even for their *ordinary devotions*, for ſome time after they have received the holy communion. How we ought to behave ourſelves both at, and after the holy communion, the very nature and deſign of the ordinance itſelf is a plain and clear direction to us. For ſince the intent of it is not only a ſolemn

and perpetual commemoration of the death of *Chriſt*, but alſo the communion or participation of the merits of his paſſion, it will follow, that *at* this office we ought to behave ourſelves with a ſuitable ſerioufneſs, attention, and reverence. And, that *after* it, we ought to return moſt humble thanks to almighty God, for the great benefits which he is pleaſed to vouchſafe us by it. The ſhort rules, prayers, and meditations, annexed, may prove uſeful to many others, as well as to thoſe, for whom this work is chiefly deſigned.

SECT.

SECT. XVIII.

RULES *for Preparation for the holy Communion, and for proper Behaviour* at, *and* after *it*; *with ſhort Prayers and Meditations ſuitable to that occaſion.*

1. OF GENERAL PREPARATION.

If you would maintain and keep yourſelf in a conſtant *general preparation* for the holy communion, ſo as always to be fit, upon the ſhorteſt notice, to partake of it, (which every *chriſtian* ought to endevor after) be careful in the obſervation of theſe following rules.

1. Be diligent in your endevors to know and underſtand the ſeveral parts of your duty to *God*, to *men*, and to *yourſelf*; for which end, you muſt be careful to make the beſt uſe you can of thoſe means of inſtruction and knowledge which God has put into your power; ſuch as *reading the holy ſcriptures* and other *good books*, or hearing them read; *attending upon the public offices of preaching*, catechizing, and the like (d).

2. You muſt, upon all occaſions, be induſtrious and zealous in avoiding every ſin, and the practice and performance of every duty according to your ability and opportunity for the ſame (e).

(d) Prov. iv. 5. John v. 39. 2 Tim. iii. 15. John xiii. 17.
(e) Tit. ii. 11—14. Matth. vii. 21. Luke xii. 47.

3. You

3. You muſt very often think, and meditate upon your ways, and all your particular practices, and examine whether or no they are agreeable to the rules of your duty; that where you find you have been deficient in, or done amiſs, you may take the better care to rectify and amend, for the time to come (f).

For which end and purpoſe, this following eaſy, but very profitable taſk, is recommended: namely, *Two* or *three* times, in the courſe of each day, to carry your thoughts back, and conſider what you have been thinking or doing, and how you have ſpent your time. As for example; aſk yourſelf,

When firſt I awak'd, did I think upon God, and recommend myſelf to his almighty care and protection? did not worldly, or, ſinful thoughts, *firſt* take poſſeſſion of my heart?

I was lately in ſuch and ſuch company; how, and after what manner did I behave myſelf? were all my words and actions innocent, modeſt, and decent? Did I give no offence to God, or ſcandal to the world, by any thing which I either ſaid or did on that occaſion? *&c.*

Such queſtions as theſe, if you would conſtantly and ſeriouſly put home to your conſcience, while things remain *freſh in your memory*, it is evident

(f) Pſalm iv. 4, and cxix. 59. Lam. iii. 40.

what

what a mighty influence it would have upon you, to reſtrain you from *evil*, and excite you to do that which is *good*, with joy and pleaſure.

2. OF PARTICULAR PREPARATION.

I. Whenever notice is given of the celebration of the holy communion, immediately reſolve, by no means to miſs that opportunity of commemorating the *ſufferings*, and communicating in the *merits* of *your bleſſed Lord and Saviour*.

II. In the midſt of all your buſineſs, in the mean time, often call to mind, that *ſuch a day*, you muſt not be abſent from God's holy table, and therefore be very careful not to do any thing which may render you unfit for it.

III. At ſome ſeaſons it is very neceſſary that every man ſhould ſet a little time apart for the more ſtrict and *particular examination* of his conſcience. But where a man very often receives the holy communion, and never miſſes any opportunity for it; I do not conceive that ſuch a *particular examination* is every time abſolutely neceſſary; nor have all men, at all times, leiſure enough for it: but no man ought to receive the holy communion without *ſome previous examination* of himſelf. For the more eaſy and regular performance of this, I would have you remember, that the whole duty of a *Chriſtian* is

redu-

reducible to three heads (g), and every time that you receive the holy communion, you ought by all means to put, at leaſt, theſe three queſtions ſeriouſly home to your conſcience.

1. Do I effectually ſhew my love to God, by a due honor and reſpect to him in all my thoughts, words and actions?

2. Have I a true and ſincere love for myſelf: that is, do I love my *ſoul* better than my *body?* and am I more heartily concerned to ſecure my everlaſting happineſs in the world to come, than to compaſs my pleaſure or profit in this life?

3. Have I a real and ſincere love for all mankind, without exception? And do I effectually ſhew this my love, by hurting no man by word or deed, (where I can poſſibly avoid it) and by being ready to do good to every man whatſoever, in all ways, and upon all occaſions, wherever I have ability and opportunity?

If you meditate on theſe three queſtions *ſeriouſly for a little time*, there is ſcarce any ſin that you have been guilty of, but it will occur to you.

IV. When by the examination of your conſcience, you have ſet your ſins in your view, uſe in your ordinary devotions, this, or ſome ſuch like confeſſion of them to God.

(g) Mat. xxii. 37, &c.

PRAYER.

PRAYER.

O Moſt gracious God! I thy unworthy creature humbly acknowledge my ſins before thee. Beſides thoſe which I have now recollected, I lie under the guilt of many more tranſgreſſions, which I am not able to recount, or remember. I have committed many ſins, contrary to the motions of thy grace, and the light and conviction of my own conſcience; and therefore do moſt juſtly deſerve the ſeverity of thy wrath and indignation againſt me. But, Lord, I fly unto thee for mercy! For the ſake of Chriſt Jeſus, my Redeemer, be merciful to me, in the pardon of all my ſins; and ſo guide and aſſiſt me, by thy good grace, that, for the time to come, I may be careful to abſtain from every evil thing; and keep a conſcience void of offence towards thee, and towards mankind: This I beg, through the ſame Jeſus Chriſt, my bleſſed Lord and Saviour. Amen.

MOST merciful God, who haſt given thine only Son Jeſus Chriſt to die for our ſins: grant me thy grace, I humbly beſeech thee, that I may never be unmindful, but always truly thankful for that ineſtimable benefit vouchſafed unto me by his death and ſufferings; and ſo fit and prepare me, O Lord, by the aſſiſtance of thy Holy Spirit, that both at this, and all other times, I may be rightly qualified to commemorate the paſſion of my bleſſed Redeemer, in that holy ordinance which he has

appointed; and alſo thereby effectually to partake of that redemption which he has wrought for all mankind. This I beg, through the ſame Jeſus Chriſt our Lord. Amen.

OF BEHAVIOR AT THE HOLY COMMUNION.

1. At the holy communion, as at all other times in the worſhip of God, ſtrive, as much as you can, to keep your mind intent and fixed upon what you are about; and lay aſide not only all wicked thoughts, but likewiſe all ſuch as are impertinent to the preſent buſineſs.

2. Take care to behave yourſelf with ſuch *outward* decency, and compoſedneſs, as may be a ſufficient token of that *inward* devotion and reverence which you bear in your heart, without gazing about, or any way unneceſſarily moving your body, or whiſpering to any one that is near you, or doing any thing of the like nature.

3. While the ſervice is performing, join all along with the miniſter and congregation, with your heart and thoughts lifted up to God; and with your tongue alſo, where the liturgy requires that any thing ſhould be ſpoken aloud by the people; as in the reſponſes, the confeſſion, the Lord's prayer, &c.

4. Take care, likewiſe, to avoid all affectation, and not to behave yourſelf in ſuch a manner, as if

you had a mind to be taken notice of for a perſon of extraordinary devotion. For which reaſon, whatever private prayers or meditations, you may have to offer to God, put them up in your thoughts alone, or let not your voice be heard, but when the public office requires it.

5. When you have received the bread, offer up this, or ſome ſuch ſhort ejaculation to God:

O God! grant that by the ſufferings of my dear Saviour, who was crucified for me, I may eſcape eternal ſufferings, and be made partaker of everlaſting glory!

And when you have received the cup, ſay thus in your heart:

O gracious God! grant that by the ſhedding of the blood of thy dear Son, I may obtain the remiſſion of all my ſins; and aſſiſt me, O God, to remember him with gratitude, praiſe, and adoration.

AFTER LEAVING THE COMMUNION-TABLE.

While the bread and wine are diſtributing to the reſt of the congregation, entertain yourſelf with ſuch meditations and prayers as theſe.

1. Bethink yourſelf what thoſe ſins are, to which you have been moſt inclined; and in the preſence of God, ſeriouſly and ſtedfaſtly renew your *reſolutions* of being *careful* to abſtain from them for the time to come.

2. Consider, what opportunities you ordinarily have for the doing of any good works, and stedfastly purpose, to be diligent ever hereafter in making use of them.

3. To this add the following prayer.

MErciful God, assist me with thy grace and Holy Spirit, that I may always keep those vows, and good resolutions, which thou hast enabled me to make; that I may never return to any of my former sins, but hereafter serve thee faithfully in the constant practice of virtue and religion, through Jesus Christ our Lord. Amen.

4. And here express your *charity*, by putting up a prayer for all mankind in this or the like form:

LORD, if it be thy gracious will, extend thy mercy and compassion unto all mankind. Enlighten the minds of those that are ignorant, and move the wills of those that are obstinate, that they may all receive thy holy truth, and carefully live in the practice of it. Pardon my enemies, O Lord, and bring them, and all of us through the whole world, to true repentance, that we may all live righteously here, and in the end, be happy with thee hereafter, through Jesus Christ our Lord. Amen.

5. Then

5. Then entertain yourſelf with reading and meditating upon ſome ſelect portions of the holy ſcripture, until ſuch time as the miniſter is ready to proceed with the public office. I need not here tranſcribe any particular texts, but will leave you to make choice of ſuch as are moſt agreeable to you. If you ſhould be at a loſs, read the hundred and nineteenth pſalm, where you will eaſily find proper matter enough to employ your devouteſt thoughts upon this occaſion.

AFTER THE SERVICE.

6. When the ſervice is ended, and the congregation diſmiſſed, depart to your home or place of abode; and as ſoon as you have a convenient opportunity of retiring into ſome private place, firſt look back, and conſider whether or no, in the performance of this holy office, you have behaved yourſelf in all things as you ought to have done; and if you find that you have been any way ſhort, or defective therein, reſolve to take better care for the time to come.

7. And then conclude with this or the like prayer:

LORD, I deſire to return my moſt humble and hearty thanks to thee, for all thy bleſſings, both ſpiritual and temporal, which thou haſt vouchſafed to

me. At this time, particularly, I praiſe and bleſs thy holy name, for the opportunity which thou haſt this day given me of commemorating the death and paſſion of my bleſſed Redeemer, and alſo of partaking of his merits in the participation of that holy ordinance which he has appointed. Lord, pardon all the weakneſſes and defects which I have been guilty of in the performance of this great duty. And I beſeech thee aſſiſt me with thy grace, that in the whole courſe of my life I may ever be careful to fulfil and perform thoſe vows and reſolutions which I have made to thee, through Jeſus Chriſt our Lord. Amen.

GENERAL RULE IN REGARD TO THE SACRAMENT.

Endeavour occaſionally to call to mind what you have thought, and ſaid, and done, before, and at the holy communion. And beg God to aſſiſt you, that you may remember your Saviour with conſtant gratitude, praiſe and adoration. That it may conſtantly reſtrain you from all manner of wickedneſs, upon the aſſault of any temptation, thus bethink yourſelf:

At ſuch a time I received the holy communion, and then I ſeriouſly reſolved, and ſolemnly promiſed to Almighty God, that I would heartily endeavour, in all points, to live like a Chriſtian. Shall I then, upon any account, lie, curſe, ſwear, talk profanely or obſcenely, cheat, or

do,

do, or think, any manner of wickedneſs? No: God forbid! I have engaged myſelf to God to mend my life, and to be another ſort of man. And what can I expect, but wrath and indignation from him, if knowingly or wilfully I ſhould violate thoſe promiſes which I ſo deliberately and ſtedfaſtly made to him?

A COLLECTION

OF PRAYERS

FOR VARIOUS OCCASIONS.

Chiefly collected from the LITURGY, and adapted to private uſe.

PREFACE.

IF there is a God, and if man is an accountable and dependant creature: if he is commanded to worſhip his Maker in ſpirit and in truth: if it requires great ſtrength of mind to find words whilſt we are worſhipping, proper to be uttered, the majority of the Chriſtian world will give their voice for *Forms of prayer*. The more ſimple theſe are, the more eaſily the head and heart may keep pace, and mutually aſſiſt each other.

"Prayer ought to be the continual exerciſe of life; it is to the ſoul what meat and drink are to the body. It is the univerſal inſtrument by which we fetch down bleſſings from above, and become poſſeſſed of whatever we want. It is our defence and preſervative againſt ſin, and againſt temptation; the ſecurity of our virtue, and the moſt efficacious means to advance it.

Prayer is the wings of the ſoul, to raiſe it up above this lower world to the God above; with whom the more we converſe, the more we become transformed into his nature.

Whatever anticipations of heaven there can be on earth; whatever foretaſtes *Chriſtians* have in the

body

body of the happineſs of eternity, they are all brought about by the means of prayer."

None of us have any grounds to expect the mercies of God, if we never *aſk* for ſuch mercies. It might ſeem abſurd to recommend prayers conſtantly both in the morning and at night, yet it is too apparent that many neglect them. To plead want of time to him who gives us time, as it were on purpoſe to worſhip him, ſeems to be an abſolute affront to the Majeſty of heaven. May we not pray whilſt we ſit or walk, if we have no opportunity to fall down on our knees in ſecret? But *when* we pray, to collect our thoughts, ſo that our hearts may keep pace with our tongues, is doubtleſs as eſſential a duty as it is to pray at all: and for the ſame reaſon, ſhort prayers are far preferable to long ones.

The chief part of theſe which follow are collected from the Liturgy, and adapted to one perſon, and private uſe; but the arrangement is new. It is but uſing the plural, and they again revert to their eſtabliſhed form. I hope that in the liberties which I have uſed with ſome of them, nothing is loſt of the purity or dignity, and that rather more ſimplicity is added, than any taken away.

PRAYERS.

1. *For Aſſiſtance under all Wants.*

ALmighty God, who haſt promiſed to hear the petitions of all thoſe who implore thy mercy in the name of Chriſt, I beſeech thee mercifully incline thine ears unto me, who now make my prayers and ſupplications unto thee; and grant that thoſe things which I faithfully aſk according to thy will, I may effectually obtain to the relief of my neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt my Redeemer. *Amen.*

2. *For Induſtry, Application to Buſineſs, and Reſignation to Providence.*

O *Lord God Almighty*, who haſt ordained by thy *unchangeable decrees*, that *man* ſhall eat his bread in *toil* and *labor*, give me, I beſeech thee, an *induſtrious* diſpoſition. Let my *diligence* and *innocency* go hand in hand, and adminiſter to their *mutual* ſupport, that my days may paſs in ſafety and comfort. Teach me an *entire ſubmiſſion* to thy *will*, and give me ſo *true* a *reliſh* of my condition, that the

life

life of my *bleſſed Saviour*, and the *glorious example* of humility which he hath ſet before my eyes, may appear incomparably preferable to any earthly advantage! This I beg, *O Lord*, for his ſake, who redeemed this ſinful world. *Amen.*

3. *A Prayer for a Seaman being at Sea, or at Home, or Abroad.*

O God, the Almighty Creator and Governor of the world, who holdeſt the winds in thy hands, from whom cometh my preſent ſafety and eternal ſalvation; I have often indulged my ſinful luſts, and wrathful paſſions, contrary to my vows and covenants made with thee, and thy revealed word. I beſeech thee, for Chriſt's ſake, be merciful unto me; pardon my ſins, and let not thine anger cut me off in my tranſgreſſions.

I behold thy mighty wonders in the great waters: give me grace to adore thy wiſdom and thy power: and grant that my lips may never profanely utter thy great and glorious name, nor curſe *men*, who are made after thine image and likeneſs.

Make thy goſpel to ſhine forth in the lives of all that profeſs it, that all nations may admire and embrace it. And grant that I may approve myſelf ſo faithful in my chriſtian duties, that I may be an

example

example to others, and in good time give up my account with joy. This I beg for Jeſus Chriſt his ſake. *Amen.*

4. *In a Storm, in great Danger.*

O *Lord Almighty*, look down upon thy afflicted creatures, who ſend up their prayers unto thee. Save us, *O Lord*, in this *dark* and *deep* diſtreſs. The waters know thy voice, O God, and though they now rage and lift up their waves againſt us, thy almighty power can make them calm. Aſſuage the ſtormy winds, and let not our ſouls melt away with trouble. Give us fortitude to exert our utmoſt ſtrength, and ſkill to preſerve this ſhip, and conduct her by thy merciful arm to ſafety, that we may proclaim thy goodneſs and mighty works.

Suffer us not, O God, to be cut off from the living, and all our hopes to be ſuddenly brought to an end. But if it is thy good pleaſure that we now paſs into the regions of immortality, *O merciful Father*, forgive our ſins, and receive our departing ſouls, for the ſake of thy dear Son, who died a painful death upon the croſs, to redeem us miſerable ſinners! Thou knoweſt what is beſt for us, *and let thy will be done.* O Lord, ſuffer us not to periſh! But whether in *life* or *death*, preſerve us, for Jeſus Chriſt his ſake, the bleſſed Redeemer of the world. *Amen.*

5. *Thankſgiving when ſafely arrived at any Port.*

O Merciful Father of mankind, by whoſe tender providence I am brought in ſafety to my deſired haven: to thy favor I aſcribe my preſervation. It is not in the power of man to preſerve himſelf, or proſper his beſt endevors; it is by thy goodneſs that we live and move, and hope for preſent and future bleſſings. O Lord, give me thy grace, that as I live *by* thee, I may live *to* thee, and never more diſhonor *thy name*, or abuſe *thy mercy*. Let my gratitude and love aſcend to thee, that my life on earth may be a preparation for that ſtate of perfect bliſs in heaven, where angels and ſaints praiſe thy glorious name for ever. Give me grace that I may never depart from thee, but ſo incline my heart that I may live a ſober and righteous life. This I beg through Jeſus Chriſt our Lord. *Amen.*

6. *A Seaman's Prayer for Truſt in God in time of War.*

O Lord God of Hoſts, look down from thy glory on me a miſerable ſinner! Forgive the offences of my paſt life, and inſpire me with ſuch reſolution

in the diſcharge of my duty, that I may always face death without terror. Give me thy grace, that I may triumph over my moſt dangerous enemies, ſin and the devil; and ever worſhip thee with my whole heart. In the evening and the morning let me praiſe thee, and in the night-watch, when the pavilion of darkneſs is ſpread around, and the enemy meditates in ſecret, make me watchful and calm, that I may repoſe my truſt in thy loving kindneſs and mercy. Give me comfort in the greateſt danger, and in thy good time let me die the death of the righteous. This I beg in the name and through the mediation of Jeſus Chriſt my Saviour and Redeemer; in whoſe bleſſed name and words, I further call upon thee. *Our Father*, &c.

7. *For a Seaman in time of Peace.*

GIVE peace in our time, O Lord, and let the enemies of my country fall before thee. But if it ſhall pleaſe *thy* providence to call us again to arms, give me health, ſtrength, and reſolution of heart. Let the renown we have acquired in war ſo influence our hearts, that our gratitude may ſhine forth as the ſtars of heaven, and that in all our *deeds* we may glorify thy name: And lead me, O Lord, wherever *thy* providence ſhall ordain, that

whether I live or die, I may act the part of a *man*, and find the higheſt joy in the ſtricteſt diſcharge of my duty, even to my expiring breath. And grant, O merciful Lord, that I may ſo live on earth as finally to be received into thy kingdom in heaven, for Jeſus Chriſt his ſake. *Amen.*

8. *For Wife and Children.*

O God and Father of my life, whoſe goodneſs extends to all the children of men, give me thy grace and heavenly benediction, that I may act as the inſtrument of thy providence in the care and protection of my wife and children. Grant me ſo juſt a ſenſe of my duty as a huſband and a father, that my ſobriety and induſtry, and *fear* of thee, may *ſhew them* the way to everlaſting peace. Thou who art the tender parent of mankind, lead them, I beſeech thee, by thy merciful arm, into the paths of righteouſneſs, that brotherly love, and Chriſtian meekneſs and charity, may be the law of *their* lives, and the comfort and ſupport of *mine*. Incline their hearts to induſtry, and their hands to labor, that by the honeſt ſweat of their brows they may think it their greateſt happineſs to eat the bread of innocency. This I beg, O Lord of mercy, for the ſake of Jeſus Chriſt thy Son, who died upon the

croſs to redeem and pardon all the ſincere and penitent children of men. *Amen.*

9. *For Submiſſion to Laws.*

O Lord God Almighty, thou tender Father and ſovereign protector of mankind, give me, I beſeech thee, a right underſtanding of my duty as a ſubject. Teach me to diſcern that true liberty is found only in thy ſervice, and a ſtrict obedience to the laws of my country; and let all my fellow-ſubjects ſo learn their duty, that they may uniformly practice what belongs to their peace and happineſs. Let civil magiſtrates diſcharge their duty with ſuch a becoming fortitude and dignity, as may fully anſwer the wiſe and righteous purpoſe for which thou haſt ordained their authority. Let no *imaginary* evils take root in our hearts, and every *real* grievance be repreſented with ſuch decency and humility, ſuch judgment and candor, that they be not heightened by any inconſiderate pretence for redreſs. Let equity, humanity, and mercy flow as a ſtream from the fountain of juſtice, and by mutual benevolence and chriſtian charity, render every affliction light. Let rulers and people be vigilant and attentive to the advancement of thy glory, that we may all be rendered acceptable in

thy ſight, through Jeſus Chriſt the mighty judge and ſovereign lawgiver of mankind. *Amen.*

10. *For Forgiveneſs of Sins, and Amendment.*

MOST holy and mighty God, who haſt created all things for the glory of thy ſacred name, I caſt myſelf down before thy heavenly throne, imploring thy *mercy* and *forgiveneſs.* I have not duly glorified thee in the words of my lips, nor juſtly regarded thy *will* in the conduct of my life. My ſins are without number, and without excuſe. Pity me, I beſeech thee, according to thine infinite compaſſion. Forgive all the *profane, fooliſh,* and *indecent expreſſions* that have proceeded out of my mouth, and all the *evil* which I have *done.* Cleanſe me from all my ſins by the precious blood of Chriſt; and renew me by thy good ſpirit, that I may from henceforth ſerve thee in *newneſs* of life, and walk in the paths of everlaſting reſt. Mortify my evil affections and follies, and ſubdue my irregular paſſions and deſires. Guard the door of my lips, and guide me by a ſteadfaſt *faith* in the *fear* and *love* of thee. Grant me thy *grace* to triumph over the world, that I may *live* to thine honor, and *die* in thy peace. Let my hope, my truſt, and my glory be in the croſs of Chriſt; to whom

whom with thee, *O Father*, and *the eternal Spirit*, be aſcribed all bleſſing, honor, glory, and power, for ever and ever! *Amen.*

11. *For Humility, and a good Life.*

O Father Almighty! have mercy on me a miſerable ſinner! I beſeech thee *humble my ſoul in thy preſence!* Remove *all proud looks*, and turn away from me *all haughtineſs and inſolence.* Let no *vain hopes* deceive, nor *evil deſires pervert my heart*; and give me not over unto an *impudent mind.* Leave me me not to the *counſel of ſinners*, and let me not fall into *their ſnares:* ſet a *ſcourge over my thoughts*, that the *diſcipline of wiſdom* may rule my heart, and *meekneſs of ſpirit give reſt unto my ſoul.* Let a habit of *temperance* reſtrain my *appetites*, that neither the *greedineſs of the belly*, nor the *luſt of the fleſh*, nor *wrath*, nor *anger*, nor any unchaſte or evil deſire may prevail againſt me. Pardon my ignorances and infirmities, and teach me to ſerve thee in true *faithfulneſs*, and ſincerity of heart. This I beg, O Lord of mercy, for the ſake of the meek and bleſſed Redeemer of the world. *Amen.*

12. *Praiſe and Supplication.*

GLory be unto thee, O God moſt high, in earth, peace, and charity, and love, towards man-

mankind. O thou that takeſt away the ſins of the world, *have mercy on me*, and *receive my prayer*. O Lord Almighty, father of angels and men, with angels, and all the company of heaven, I praiſe and magnify thy name, O holy, holy, Lord God of Hoſts, who filleſt heaven and earth with thy glory. O bleſſed Saviour, who didſt overcome the ſharpneſs of death, and redeemedſt me with thy precious blood, let thy mercy lighten upon me, and ſo inſpire me with humble truſt and confidence in thee, that when I ſhall finiſh my days, I may be numbered with thy ſaints in glory everlaſting. This I beg, O Father of mercy, for the ſake of the ſame Jeſus Chriſt my Redeemer. *Amen.*

13. *Occaſional Prayer.*

ASSIST me, O gracious Father, in all my thoughts and words; and further me with thy continual help, that in all my actions I may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt my Redeemer. *Amen.*

PRAYERS

collected from the

LITURGY,

arranged in the following order,

and adapted to

PRIVATE USE.

1. *For Learning, by Attention to the Scriptures.*

BLESSED Lord, who haſt cauſed all holy ſcriptures to be written for our learning: grant that I may hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort in thy holy word, I may embrace, and ever hold faſt the bleſſed *hope of everlaſting life*, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

2. *For Belief.*

ALmighty and everlaſting God, who haſt given thy ſervants grace, by the confeſſion of a true faith,

faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majeſty to worſhip the Unity; keep me, I beſeech thee, ſtedfaſt in this faith, and evermore defend me from all adverſities; who liveſt and reigneſt one God, world without end. *Amen.*

3. *For Truſt in God.*

O Lord, look down from heaven, behold, viſit, and relieve thy ſervant: look on me with the eyes of thy mercy, give me comfort and ſure confidence in thee, defend me from all enemies to my ſoul, and keep me in perpetual peace and ſafety, through Jeſus Chriſt our Lord. *Amen.*

4. *For Charity.*

O *Lord*, who haſt taught us that all our doings without charity are nothing worth, ſend thy Holy Ghoſt, and pour into my heart that moſt excellent gift of charity, the very bond of peace, and of all virtues, without which, whoſoever liveth is counted dead before thee: grant this for the ſake of thine only Son Jeſus Chriſt. *Amen.*

5. *For Mercy to all Men.*

O Merciful God, who haſt made all men, and hateſt nothing which thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live: have mercy upon all men, and take from them all ignorance, hardneſs of heart, and contempt of thy word; and ſo fetch them home, bleſſed Lord, to thy flock, that they may be made one fold under one ſhepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thee and the holy ſpirit, one God, world without end. *Amen.*

6. *For Acceptance of Prayer.*

O Almighty Lord and heavenly Father, mercifully accept my ſacrifice of praiſe, and grant that by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, I may obtain remiſſion of my ſins, and all other benefits of his paſſion. O merciful God, be pleaſed to accept my prayer. I offer and preſent unto thee, my ſoul and body as a reaſonable, holy, and lively ſacrifice. And although I am unworthy, through my manifold ſins, to preſent myſelf before thee, yet, O Lord, I beſeech thee, accept my prayers, and pardon my offences, through Jeſus Chriſt my Saviour; by whom, and with

with whom, in the unity of the Holy Ghoſt, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

7. *For Repentance.*

ALmighty God, Father of our Lord Jeſus Chriſt, maker of all things, judge of all men; I acknowledge and bewail my manifold ſins and wickedneſs, which from time to time I have moſt grievouſly committed, by thought, word, and deed, againſt thy Divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt me. I do earneſtly repent, and am heartily ſorry for theſe my miſdoings; the remembrance of them is grievous unto me, the burden of them is intolerable. Have mercy upon me, have mercy upon me, moſt merciful Father: for thy Son our Lord Jeſus Chriſt's ſake, forgive me all that is paſt, and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honor and glory of thy name, through Jeſus Chriſt our Lord. *Amen.*

8. *For the Same.*

O Moſt merciful God, who according to the multitude of thy mercies doſt ſo put away the ſins of thoſe who truly repent, that thou remembereſt them no more; open thine eye of mercy upon me,

and

and pardon and forgive my ſins. Renew in me whatever hath been decayed by the fraud and malice of the devil, or my own carnal will and frailneſs; conſider my contrition, and accept my tears. Impute not unto me my former ſins. Strengthen me with thy bleſſed ſpirit, and when thou art pleaſed to take me hence, O receive me under the ſhadow of thy mercy, and preſerve me, for the ſake of thy beloved Son Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

9. *For the ſame.*

TURN me, O Lord, from the wickedneſs that I have committed, that I may do that which is lawful and right, and by thy mercy my ſoul be ſaved alive. In thy awful preſence I now acknowledge my tranſgreſſions, and deplore my ſins which ſtand in array againſt me. To thee, O Lord, belong mercies and forgiveneſs; though I have rebelled againſt thee, and have not obeyed thy voice to walk in the laws which thou haſt ſet before me. Correct me, O Lord, but not in thine anger, leſt thou bring me to nothing.—O Father Almighty, I have ſinned againſt heaven, and my own conſcience, and am not worthy of thy protection; but I beſeech thee, by the blood of Chriſt, enter not into judg-

ment with thy ſervant, for in thy ſight can no man living be juſtified. *Amen.*

10. *For the ſame.*

O Holy, bleſſed, and glorious Trinity, three Perſons and one God, have mercy on me a miſerable ſinner. Remember not, Lord, my offences, nor the offences of other men, neither take thou vengeance of my ſins; ſpare me, *good Lord, ſpare* thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with me for ever. O Chriſt, I beſeech thee by thine agony and bloody ſweat, by thy croſs and paſſion, by thy precious death and burial, by thy glorious reſurrection and aſcenſion, and by the coming of the Holy Ghoſt, deliver me from my ſins. Preſerve me, O merciful Father, from blindneſs of heart; from pride, vainglory, and hypocriſy; envy, hatred, malice, and all uncharitableneſs. Guard me, O merciful God, from fornication, and and all other deadly ſins; and from all the deceits of the world, the fleſh, and the devil, and ſave my ſoul, through the merits of Jeſus Chriſt my Redeemer. *Amen.*

11. *For the ſame.*

I Humbly beſeech thee, O Father, mercifully to look upon my infirmities; and for the glory of

thy name turn from me all thoſe evils which I have moſt righteouſly deſerved; and grant that in all my troubles I may put my whole truſt and confidence in thy mercy, and hereafter ſerve thee in holineſs, and pureneſs of living, to thy honor and glory, through my only mediator and advocate, Jeſus Chriſt our Lord. *Amen.*

12. *For Forgiveneſs and Aſſiſtance.*

ALmighty and everlaſting God, who art always ready to hear and ſuccour, pour down upon me the abundance of thy mercy; forgiving me thoſe things whereof my conſcience is afraid, and giving me thoſe good things which I am not worthy to aſk, but through the merits and mediation of Jeſus Chriſt, thy Son, our Lord. *Amen.*

13. *For the ſame.*

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; create and make in me a new and contrite heart, that worthily lamenting my ſins, and acknowledging my wretchedneſs, I may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. *Amen.*

14. *For the ſame.*

O God, merciful Father, that deſpiſeth not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; mercifully aſſiſt my prayer that I make before thee in all my troubles and adverſities; and graciouſly hear me, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt me, be brought to nought, and by the providence of thy goodneſs they may be diſperſed; that being hurt by no perſecutions, I may evermore give thanks unto thee, and obtain the pardon of my ſins, for the ſake of Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

15. *For the ſame, in Sickneſs, or Diſtreſs.*

O Bleſſed Lord, the Father of mercies, and the God of all comforts; look down, I beſeech thee, in pity and compaſſion upon me thine unworthy ſervant. O merciful God, who haſt written the holy ſcriptures for the guide of men's lives, grant me ſuch comfort in them, that I may have hope, and a right underſtanding of myſelf, and of thy threats and promiſes. Suffer me not to caſt away my confidence in thee, or to place it any where but in thee. Give me ſtrength againſt all temptations, and heal all the diſtempers of my ſoul.

Break

Break not the bruiſed reed, nor quench the ſmoaking flax. Shut not up thy tender mercies in diſpleaſure, but make me to hear of joy and gladneſs, that the bones which thou haſt broken may rejoice. Deliver me from all enemies to my ſoul! O lift up the light of thy countenance upon me, and give me *thy peace*, through the merits and mediation of Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

16. *For Vigilance againſt Sin.*

GRant, *O Lord*, that as I am baptized into the death of thy bleſſed Son, ſo by continual mortifying my corrupt affections, I may be buried with him; and through the grave and gate of death paſs to a joyful reſurrection, for his merits, who died and was buried, and roſe again for us, thy Son, Jeſus Chriſt our Lord. *Amen.*

17. *For Steadineſs in Religion.*

O God, the ſtrength of all them that put their truſt in thee, mercifully accept my prayers; and becauſe through the weakneſs of my nature I can do no good thing without thee, grant me thy helping grace, that I may keep thy commandments, and evermore pleaſe thee both in will and deed,

through Jeſus Chriſt, my bleſſed Lord and Redeemer. *Amen.*

18. *For the ſame.*

O *Almighty God*, who alone canſt order the unruly will and affections of ſinful men; grant that I may love ſuch things as thou commandeſt, and deſire ſuch as thou doſt promiſe, that among the ſundry and manifold changes of the world, my heart may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

19. *For the ſame.*

ALmighty *and moſt merciful God*, of thy infinite goodneſs keep me, I beſeech thee, from all things that may hurt me; that being ready both in body and ſoul, I may chearfully accompliſh thoſe things which thou wouldſt have me do, through Jeſus Chriſt our Lord. *Amen.*

20. *For the ſame.*

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; increaſe and multiply thy mercies on me, that thou being my Ruler and Guide, I may ſo paſs through things temporal, that I loſe not the things

eternal:

eternal: grant this, O heavenly Father, for Jeſus Chriſt his ſake. *Amen.*

21. *For the ſame.*

ALmighty *God*, who didſt give ſuch grace unto thy holy apoſtles, that they readily obeyed the calling of thy Son Jeſus Chriſt, and followed him without delay; grant unto me, that being called by thy *holy word*, I may forthwith give up myſelf obediently to fulfil thy holy commandments, thro' the ſame Jeſus Chriſt our Lord. *Amen.*

22. *For a good Life.*

ALmighty God, give me grace that I may caſt away the works of darkneſs, and direct my paths through this mortal life, that as thy Son Jeſus Chriſt came to viſit men in great humility, ſo when he ſhall come again at the laſt day in glorious majeſty, to judge both quick and dead, I may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and for ever. *Amen.*

23. *For the ſame.*

O Eternal God, the creator and preſerver of mankind, the giver of all ſpiritual grace, and the author of everlaſting life, ſend thy bleſſing upon me

thy

thy ſervant, that I may ever remain in perfect love and peace towards thee, and living according to thy laws, be received under thy protection, through my ever bleſſed Lord and Saviour. *Amen.*

24. *For the happy Effect of a Religious Deſire.*

ALmighty God, who through thy only begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gates of everlaſting life: I humbly beſeech thee, that as by thy ſpecial grace thou doſt put into my mind good deſires, ſo by thy continual help I may bring the ſame to good effect, through Jeſus Chriſt our Lord; who liveth and reigneth with thee and the Holy Ghoſt, ever one God world without end. *Amen.*

25. *Againſt the Frailties of Human Nature.*

O God, who knoweſt that I am ſet in the midſt of many and great dangers, and that from the frailty of my nature I cannot always ſtand upright, grant to me ſuch ſtrength and protection as may ſupport me in all dangers, and carry me through all temptations, through Jeſus Chriſt our Lord. *Amen.*

26. *For Defence against Sin.*

ALmighty God, to whom all our thoughts and actions are open, I beſeech thee of thy infinite mercy to keep me both outwardly in my body and inwardly in my ſoul, that I may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul. Grant this, O heavenly Father, for Jeſus Chriſt his ſake. *Amen.*

27. *For Peace of Conſcience.*

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; mercifully hear the ſupplications of thy people, and grant them thy peace all the days of their life, through Jeſus Chriſt our Lord. *Amen.*

28. *For Faith under injurious treatment.*

GRant, O Lord, that in all my ſufferings here upon earth, I may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being aſſiſted by thy holy ſpirit, I may learn to love and bleſs my enemies, by the example of thoſe martyrs, who prayed even for their murderers, to thee, O bleſſed Jeſus, who ſtandeſt

at the right hand of God, to succor all those that suffer for thee, my only mediator and advocate. *Amen.*

29. *For Purity and Humility.*

ALmighty Father, who haſt given thine only Son to die for our ſins, and to riſe again for our redemption, grant me ſo to put away all malice and wickedneſs, that I may always ſerve thee in humility and truth, through the merits of the ſame thy Son Jeſus Chriſt our Lord. *Amen.*

30. *For Grace, and Happineſs after Death.*

O Almighty and eternal God, the aid of all that need, the helper of all that flee to thee for ſuccor, the life of them that believe, and the reſurrection from the dead; grant, I beſeech thee, that I may come to thy glory, and enjoy the happineſs of thy everlaſting kingdom, which thou haſt promiſed by Chriſt our Lord. *Amen.*

31. *For the ſame.*

ACcept my humble thanks, O heavenly Father, that thou haſt vouchſafed to call me to the knowledge of thy grace, and faith in Chriſt thy Son; increaſe this knowledge, and confirm this

faith

faith in me evermore, that I may continue thy faithful ſervant, and attain thy gracious promiſe through the ſame Lord Jeſus Chriſt, who liveth and reigneth with thee, in the unity of the holy ſpirit, one God everlaſting. *Amen.*

32. *For the Love of God.*

O Lord, who never faileſt to help and ſupport them who are ſtedfaſt in thy fear and love; keep me, I beſeech thee, under the protection of thy good providence, and make me to have a perpetual fear and love of thy holy name, through Jeſus Chriſt our Lord. *Amen.*

33. *For Charity to Mankind.*

O *God the creator and preſerver* of mankind, I beſeech thee to make thy ways known unto all ſorts and conditions of men, that they may all live in the bond of peace and in righteouſneſs of life. I alſo implore thy Fatherly goodneſs for all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate; that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions; and this I beg for Jeſus Chriſt his ſake. *Amen.*

34. *For the ſame.*

LET it pleaſe thee, O Father Almighty, to give to all nations unity, peace, and concord; with a heart to love and dread thee, and diligently to live after thy commandments. Defend, O Lord, all fatherleſs children and widows, and all that are deſolate and oppreſſed. Forgive their enemies, perſecutors, and ſlanderers, and turn their hearts. Give *them* alſo, O Lord, true repentance; forgive all their ſins, negligences, and ignorances, and endue them with the grace of thy holy ſpirit, to amend their lives according to thy holy word. I beſeech thee, O God, to hear them; O Son of God, hearken unto their prayer. O Lamb of God, that takeſt away the ſins of the world, grant them thy peace. O Lamb of God, that takeſt away the ſins of the world, have mercy on them; and by thy mercy receive me alſo into thine everlaſting glory. *Amen.*

35. *In Praiſe of God.*

O God, we have heard with our ears, and all ages paſt have declared the noble works which thou didſt in their days, and in the old time before them: O help me and deliver me for thine honour. Let thy glory ſhine upon earth, as it was

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from the beginning of time, and thy mercy endure for ever: and thou, O Chriſt, defend me, I beſeech thee, from all my enemies. Graciouſly look upon my afflictions, and with pity behold the ſorrows of my heart. Mercifully forgive the ſins of all thy people, and with mercy hear *my* prayers.—O Son of David, have mercy upon me, and vouchſafe to hear me now and for ever. O God, let thy mercy be ſhewed upon me, as I do put my truſt in thee. *Amen.*

36. *For a Happy Death.*

LOOK down, O Lord, from thy triumphant glory, and behold me a miſerable ſinner proſtrate before thee. Teach me to conſider, that man born of a woman hath but a ſhort time to live, and is full of trouble. That he cometh up, and is cut down like a flower; fleeing as it were a ſhadow, and never continuing in one ſtay. In the midſt of life we are in death; of whom ſhall I ſeek for ſuccor but of thee, O Lord, who for my ſins art juſtly diſpleaſed. Yet, O God moſt holy; O Lord moſt mighty; O holy and moſt merciful Saviour, deliver me not into the bitter pains of eternal death.

O God, thou knoweſt the ſecrets of my heart; ſhut not thy merciful ears to my prayers; but ſpare me, Lord moſt holy, O God moſt mighty, O holy

and merciful Saviour, thou moſt worthy judge eternal! ſuffer me not at my laſt hour for any pains of death to fall from thee! *Amen.*

37. *For the ſame.*

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth, ſhall live, though he die; and whoſoever liveth and believeth in him ſhall not die eternally; who alſo hath taught us by his holy apoſtle, not to be ſorry as men without hope for them that ſleep in him; I meekly beſeech thee, O Father, to raiſe me from the death of ſin unto the life of righteouſneſs; that when I ſhall depart this life, I may ſo reſt in him, that at the general reſurrection in the laſt day, I may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world! Grant this, I beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

38. *For the ſame.*

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are deli-

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vered from their mortal ſtate, let my ſoul be precious in thy ſight; waſh it in the blood of that immaculate Lamb, which was ſlain to take away the ſins of the world; that whatſoever defilements it may have contracted in the midſt of this miſerable world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And whilſt I ſurvive ſuch daily ſpectacles of mortality, give me a heart to conſider how frail and uncertain my own condition is; and ſo to number my days, that I may ſeriouſly apply my heart to that holy and heavenly wiſdom, whilſt I live here, that I may in the end be received into life everlaſting, through the merits of Jeſus Chriſt, thine only Son our Lord. *Amen.*

39. *For Comfort in Sickneſs, and the Expectation of Death.*

HEAR me, almighty and moſt merciful God, and extend thy goodneſs to thy ſervant who is grieved with ſickneſs; ſanctify, I beſeech thee, thy fatherly correction to me, that the ſenſe of my weakneſs may add ſtrength to my faith, and ſeriouſneſs to my repentance: that if it ſhall be thy good pleaſure to reſtore me to my former health, I may lead the reſidue of my life in thy fear and to thy

glory:

glory!—Thy will be done.—Give me grace ſo to take thy viſitation, that after this painful life is ended, I may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. *Amen.*

40. *For the ſame.*

O Father of mercies, and God of all comfort, my only help in this time of need, unto thee I fly for ſuccor! Teach me to prepare for my approaching diſſolution: help me, I beſeech thee, O Father, to fit and prepare my ſoul for the hour of death, that I may die in peace; and after my departure hence, be received into thine everlaſting kingdom, through the merits and mediation of Jeſus Chriſt, thine only Son, the Lord and Saviour of the world. *Amen.*

41. *For a bleſſed Immortality thro' Chriſt.*

O God, whoſe bleſſed Son was maniſeſted, that he might triumph over death, deſtroy the works of the devil, and make men heirs of eternal life; grant, I beſeech thee, that having this hope, I may be purified in body and in ſoul; that when he ſhall appear again with power and great glory, I may be received into his eternal and glorious kingdom; where, with thee and the Holy Ghoſt, he liveth and reigneth, ever one God, world without end. *Amen.*

FINIS.